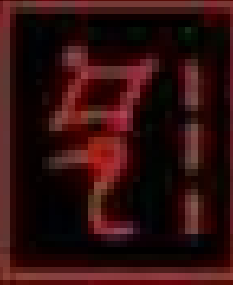
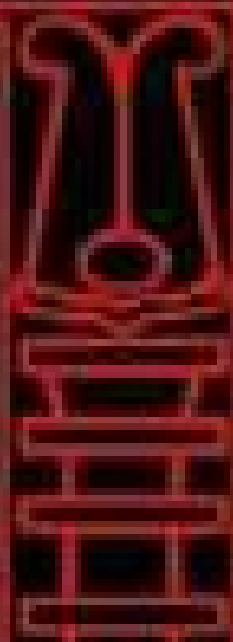


Golden Dawn
The Complete
Golden
Dawn
Initiate



Steven Ashe



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This work is dedicated to Alex Bennett:
a true brother of the A.'. A.'.

I would like to acknowledge
the hard work & literary editing genius
of my wife Emma Nicol
in the preparation of this work.

My special thanks go to

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Brian Radley
Stephen Harrington
John & Sarah Borseth Rasmussen

People want to see the king, but do not know where to find his house (Bayit).

First they ask "Where is the king's house?" Only then can they ask "Where is the king?"

Sepher Ha-Bahir Ch 1. Verse 4

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Steven Ashe

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Introduction

The approach of seekers pursuing the formula of attainment popularised by the Hermetic Order of the Golden Dawn (G.D.) is based upon the notion of a hierarchical manifestation of consciousness prevalent throughout the Cosmos.

In the system of magic derived from the G.D. model leading to self-knowledge, the concept of divine consciousness is seen as underpinning all of Creation. This identification of a causative genius operating beyond our shared sensory perception of the host universe is considered to be an omnipresent vitalising element essential to the animation of all sentient life. In addition to this, the causative genius is regarded as an innate presence, operational in the sustaining of environmental conditions necessary for the growth, survival and development of cognitive biological entities thus animated.

Efforts to attain a perceptual harmony with this causative divine origin have been systemised by the masters of the Golden Dawn tradition and, because elements of these approaches have always been dependent upon employing the most advanced paradigms of observational science and human psychology, these systems evolved in similitude with progressive advancements within the development of the rational descriptive metaphors employed within these fields.

In any objective assessment of the *modus operandi* of the various approaches inspired by the Golden Dawn school it is necessary to regard the Order as a single link in the chain of systemised human efforts to arrive at a philosophical understanding of our role within the hierarchy of the sentient universe. Similar historic *cellular* initiatives focused upon this goal include the involvement of the philosophical schools of ancient Greece, the mystics of the Gnostic movement, the insightful approach of the scientific enquirers of the classical Islamic empires, the theological debating societies of the medieval Christian universities and also the paradigms advanced by the scientific communities throughout the post-rationalist era.

To the casual onlooker, it may seem that the initiatives listed above appear to be too diverse in nature to have much at all to do with what the contemporary esotericist may associate with the magical practices of the Golden Dawn order and the derivative groups which operate in its historical wake. However, whilst some practitioners operating within the parameters of the Golden Dawn system choose to focus only upon the magical formulas and ritualistic practices of the original G.D. template, there is a growing appreciation of the need to adopt continually evolving intellectual definitions of the human condition as an adaptive influence upon the approach to this task.

It is clear that the contributions of leaders in various historical fields of philosophy, science and linguistics have been responsible for altering the perspective from which individuals and groups approach the task of communing with the tasks of spiritual dynamics.

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In earlier days of organised spiritual enquiry, the self-image of those seeking spiritual sanctity through participation in divine rites of worship and attunement was calibrated by the teachings of mediating shamans or prophets. These were individuals who had experienced insights into the qualities inherent within the purposes of the Creator which bore relevance to our nurture and survival: teachers who were able to communicate those sacred intentions into formal codes of behaviour harmonious to our wellbeing. Thus arose the sacred texts which provide the foundations for the behavioural practices of the major religious faiths of the world and which justify the template of the classical model of *individuals as clients of elite priesthoods*.

As public education became a birthright of the citizens of modern political states and as the philosophical implications of observational academic science filtered through to inform debate, the spiritual role of the common man and woman has been transformed so that a more unique relationship between the individual and the Divine Creation has become the prevailing condition.

In many contemporary cultures a growing percentage of individuals choose to forge their own relationship with the source of the Creation and the sustainer of its mechanisms and life forms; adopting an approach to spiritual aspiration quite independent of the functional mediation of any orthodox priesthood.

The approach of the student of Western Hermetics, such as the continental 'Rosicrucian' school predating the Golden Dawn - including the approach of the order itself - was heavily flavoured by the traditional belief in the existence of

an elect brotherhood functioning behind the scenes to guide the spiritual development of mankind. The Victorian and Edwardian age Order of the Golden Dawn spanned an era during which the western approach to esoteric self-knowledge evolved from this position of dependency upon mediating external influences towards the benefits of self directed independent spiritual effort.

During the late Twentieth Century and the early Twenty First Century, interest in witchcraft, magic and the occult has exploded into life. The growth in alternate faiths embracing the mysterious lore of ritual and ceremonial magic may not be commonplace – but they are far from absent from the background underlying everyday experience.

A surprising cross section of people in society now subscribe to a spirituality that may be pagan, privately ritualistic or one which embraces the sexuality of Eastern Tantra and taboo breaking beliefs and practices.

A revival of interest in alternate religions such as spiritualism, magic, witchcraft and the esoteric has prevailed in Britain since the late 19th century. So much so that a large percentage of those following a spiritual path in the United Kingdom are likely to be pursuing an alternative to orthodox Western Christianity.

Amongst the alternate faiths and practices popular nowadays, number a surprising wealth of organised pagan and occult practices. Before the late nineteenth century, the spiritual focus of the Western World had been diminished by

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the steady onset of the age of science and rationalism and the waning political authority of the clergy. The colonial expansion of the British Empire had brought it's intellectuals into contact with the mores and cultural mythos of many diverse Eastern faiths. On September 7th 1875, Madame Helena Petrovna Blavatsky – a Russian medium noteworthy for her larger than life personality - and an American journalist using the honorific title of 'Colonel' Olcott formed the Theosophical Society. This was an organisation dedicated to enquiry into the spiritual realms ... offering a "synthesis" of religion, science, and philosophy. During the late Nineteenth Century, the growth of interest in Spiritualism and the rising public interest in Tibetan and Indian mysticism given exposure in the West were indicators of success for a variety of movements within what has come to be termed the Romantic Revival.

Prior to the formation of the Theosophical Society, Helena Blavatsky and Colonel Olcott had experimented with the formation of a Sunday sitting parlour 'miracle club', essentially another séance circle.

They also organised, by way of polite social occasions a number of informal lectures and it had been during an evening 'at home' lecture, given by a Mr Felt, concerning the subject of sacred geometry in the design of the Egyptian Pyramids that Olcott and Blavatsky had decided to form a society for the study of such subjects.

Madame Blavatsky's agenda, founded on the mysticism of parlour room séances, trance mediumship and hinted allusions to contact with discarnate Tibetan masters

enthralled Olcott and those who drew close to her fame and growing reputation.

For a number of years, Mme Blavatsky rode high in terms of fame and influence. During the latter years of her life, Theosophical meeting-groups continued to prosper in the capital cities of the Western world and gave focus to placing individuals from quite diverse backgrounds and social groups in contact with one another.

It is no coincidence that leading members of many contemporary esoteric societies and study groups were also members of the Theosophical Society. Two of these individuals, the poet W.B Yeats and London coroner William Wynn Westcott were active participants in the lecture shop affairs of Theosophy and also leading lights within an influential group of Hermetic Students known as The Golden Dawn who held lectures and rituals of initiation within London and, after 1892, Paris.

The poet, Yeats had always been inclined towards the romantic belief in a Celtic 'other world' and was an enthusiastic recruiter for the group amongst the literary intelligentsia. Wynn Westcott had founded the group in 1887 alongside a brother in an English Rosicrucian rite of Freemasonry, Dr Robert Woodman and a curious young man who claimed Scottish nobility of birth despite having been born in Bournemouth England who only once set foot in the Highlands of Scotland in his life, Samuel 'Macgregor' Mathers.

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With the Help of Westcott, Mathers completed a translation into English of Knorr Von Rosenroth's Kabbalah Denudata which was completed by the year of the founding of the Golden Dawn.

By the time the popularity of spiritualism had peaked and was on the wane, the star of the Hermetic Order of the Golden Dawn was rising. Mathers had married Moina Bergson, sister of the philosopher Henri Bergson and was working on another translation of a medieval grimoire known as 'The Sacred Magic of Abra-Melin the Mage' from a manuscript originally published in 1458, then stored securely in the Bibliothèque de L'Arsenal in Paris.

The Order of the Golden Dawn became something of an underground sensation. Florence Farr, West End actress and mistress of both W.B. Yeats and George Bernard Shaw became a leading member as did the American journalist and historical author A.E. Waite. Annie Horniman, whose family had founded the London Horniman museum, was active in the day to day running and administration of membership details and the secretariat.

As Wynn Westcott aged gracefully, discharging his professional duties as a London Coroner, the order steadily came under the full and autocratic control of Mathers who like Blavatsky claimed direct contact with the Secret Masters to bolster his authority. Mathers and his wife Moina founded a second 'inner order' of the Gold Cross and Red Rose to which members of the Golden Dawn would be admitted after pursuing a course of study and examination in the magical arts as laid down by the couple.

Much of the basic magical syllabus was based on the tradition of the Western Mystical Qabalah, popularised by the French occultist Eliphas Levi.

This included elements of traditional western sorcery and magic incorporated from Francis Barrett's celebrated 1801 publication of 'The Magus', and the angelic magic of Dr John Dee, Queen Elizabeth the first's Astrologer Royal.

Barrett had been something of a gentleman adventurer of his day, participating in dangerous chemical experiments designed to generate fumes sufficient to raise 'Hot Gas' powered balloons – of which he was a British pioneer. His publication of 'The Magus', a composite grimoire of medieval magic and talismans, had contributed to something of an academic revival of interest amongst the students of Cambridge in the subject of magic nearly a century beforehand.

In France, Eliphas Levi had popularised the notion of the twenty-two tarot trumps as being synonymous with the twenty-two letters of the Hebrew alphabet and secret keys to the pictorial language of the Egyptian mysteries informing Old Testament Biblical lore.

Levi's writings had been popular on the continent and he had attracted a healthy intellectual collective of disciples including the artist Oswald Wirth who published a Qabalistic tarot card deck and Dr Gerald Encausse, otherwise known as the writer Papus. Levi's allusions to what Joseph Campbell would later term 'mono-myths' within World mythologies provided a popular theme.

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Mono-myths are those aspects of legend that are symbolically equivalent within the folk lore of different cultures, such as the Sumerian, Hebrew and Greek tales of the Flood. Levi noted the appearance of symbols within the Tarot that had equivalents within the Egyptian myths, such as the scales of Justice and the scales of 'Maat' the Egyptian Goddess of Truth. Levi drew his own conclusions. He also strayed into areas of historical myth such as equating the Devil card of the Tarot with the supposed false idol of the Knights Templar.

This rich thread of romantic supposition, conjecture and allusion – combined with an evolving thread of homespun mysticism was readily adopted into the sub-culture of this embryonic spirituality which bubbled beneath the respectable surface veneer of Victorian Christianity. The Golden Dawn teachings continued to expand to incorporate the secret codices of the Hermetic Qabalah which are reputed to infuse the Old Testament with secret meaning; the Latin teachings of Kircher on the Talmudic lore of the Jews, the lexicon of Astrology and meditations on arcane geometric symbols to open the Third eye.

The Golden Dawn teaching process was designed to awaken an experience that initiates termed 'The Knowledge and conversation of the Holy Guardian Angel'. Commentators such as Israel Regardie (who published the full teachings of the order in the 1930's) have likened this experience to the awakening of the Higher Self and compared this revelatory experience to some sort of divine inspiration and psychic awakening of normally dormant, yet innate psychic faculties.

I would like to refer two of the three 'Orders of Being' taught by J.G. Bennett - that is to those of us who belong to two distinct categories of human beings: **Psycho-Static** individuals who only seek the gratification of their immediate needs - temporal or spiritual - and **Psycho-Kinetic** individuals who are comprised of those who are actively involved in the inner work with the intention of developing their quality of spiritual 'Being'.

The greatest danger to initiation is inertia. The word *initiation* infers an ongoing process and the term *initiate* is to be understood as a verb rather than a noun. One may attain the status of Initiate by beginning a cycle of work. Maintaining ones status is dependent upon the continuing momentum of ones actions within, and beyond, that cycle of work. Above I mention two of the three states of human development taught by J.G. Bennett; these were termed the Psycho- Static state and the Psycho-Kinetic state, under the headings of which the spiritual state of the individual human condition may find classification. Bennett's classification system has been attacked by some modern commentators as leaning towards the fascistic due to its hierarchical bias.

Such authorities seem more content to sit on the fence of political correctness and arbitrate over such matters with egalitarian remoteness. Those of us who hope to make any sense of the value and significance of the human condition must be prepared to use such models as Bennett's, merely for the sake of getting things done.

It is the third state of development referred to by Bennett, which he terms 'Psycho-Telios' that provides the aspirant

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with the goal of the individual seeking spiritual awakening. The term *Telios* signifies a state of perfection and exaltation evidenced within the awakened Self.

J.G. Bennett's terms certainly succeed in personifying the state to which those of interested in self-development seek to aspire. That they do so without recourse to religious or metaphysical symbolism makes it an ideal frame reference to help guide us on the path of esoteric development.

In the mystery tradition of the Rosicrucian Qabalah, individuals who have successfully developed their inner nature to a measure of perfection are believed to reincarnate as members of that elect body of evolved masters who constitute the angelic host known as the *Ishim*, or perfected ones. This is metaphorical of the path of attainment.

Because this work is aimed at individuals who may find themselves pursuing diverse paths towards the same end, the Fraternity of the Sanctum Regnum has adopted the linguistic technology of the Bennett school. The three states of the self given expression through the lexicon of J. G. Bennett's frame reference span the range of experience of the three grades worked by the Fraternity of the Sanctum Regnum; these being the grades of *Necoris* (Apprentice), *Adept* and *Master of the Temple*.

The task which confronts most seekers after the light at the outset of their quest will be to make the transition from the Psycho-Static state to the Psycho-Kinetic.

To have achieved this feat will itself qualify the individual as *initiate* upon the path.

The 'knack' which he or she must learn, as if by second nature, is to maintain the developmental momentum in a focused form. Momentum is one thing to be desired - direction and advancement however are the factors which determine whether that momentum is evolutionary or not.

Only by maintaining the discipline to set one's self an esoteric work programme composed of achievable goals can the aspirant hope to achieve this with any measure of success.

The rites and exercises which follow in these pages are intended to provide the aspirant with the prima-materia to achieve this success, for they are not only teachings intended to arm the individual with the keys to power but also to help engender receptivity and an intuition for the unseen forces which the occultist works with on a daily basis.

Most Adepts will inform their pupils that it is the very simplest exercises that provide the means of attunement by which the aspirant may steer his or her course through the mysteries. Often, when involved in experimental work of an advanced nature, occultists will return to the simplest of exercises to regain their original momentum; using these rites as anchors to pull themselves back from beyond the boundaries of the chaos and uncertainty of hitherto

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unexplored psychological territory.

During the major part of the aspirants development towards the attainment of the Psycho-Telios mind-set, he or she will be brought to confront many of the unbalanced aspects of their psychological make-up in order to 'make their peace' with these internal forces of dissent and distraction.

The mainstay of esoteric thought, present in the majority of traditions, teaches that **at the core of every individual lies a unit of 'experiencing' which underlies the inconsistencies of the human personality.** This is held to be the seat of the *True Will* and is thought to be that spark of the divine essence lent to us from on high for the duration of our earthly incarnation.

Through performing the rites of magick, and attuning oneself to the forces summoned through meditation during the height of the rituals themselves, the individual may come to intuit that inner core of the True Will: at first, in a passive way, by recognising the existence of this seat of consciousness. Then, in a dynamic sense, through intuitive control; calling upon the voice of the True Will to exercise it's authority on behalf of the mortal self.

Like riding a bicycle, such control cannot be taught; only learned through ones own disciplined efforts. Where you begin is, in the main, dependent upon your own preferences. Only persistence, determination and consistency will carry you forward towards the attainment of the Psycho-Telios mind-set, for the keys to initiation lie in your own hands.

Reach down for the diamonds that lie at your feet before you set off in search of the treasures of distant horizons. At the outset of any spiritual quest, your footsteps will only be illuminated by the lights of the spiritual gems which you carry with you yourself.

As the Alchemists of elder days were so fond of saying:

"He who would make gold must first possess gold"

... which is, when all is said and done, another way of saying that if you seek to gain something, then you must first cultivate your capacity to recognise what you are seeking in order to find it.

Included as appendices to the present work are the text of the first two knowledge lectures of the Alpha & Omega lodge Golden Dawn papers. These give *at a glance* background sketches of the more advanced use of advanced Qabalistic concepts and symbols which are to be found in the main body of this book.

I have endeavoured to originate a work that exemplifies the living spirit of the practical Qabalah as filtered through the skeletal frame provided by the Hermetic Golden Dawn lodge teachings ... themselves a synthesis of several genuinely unique historical threads of philosophical speculative enquiry.

Steven Ashe
Glastonbury 2007

A General Introduction to the Qabalah

The Qabalistic Tree of Life of ten sephiroth - or emanations - and the twenty two paths connecting the sephiroth have been represented in many ways over the millennia. Many early renderings of the Tree displayed the Tree as a series of concentric circles, as if the sephiroth were like layers of onion skin.

The Qabalistic conception of the Creation promotes the concept of the Sephiroth upon the Tree as products of the overspill of emanations resulting from the original act of Creation, as the divine creative impulse passes through alternating stages of force and form throughout each of the dimensions of Space and Time.

The order of descent of the Sephiroth is:

1 Kether	Crown
2 Chokmah	Wisdom
3 Binah	Intelligence
4 Chesed	Mercy
5 Geburah	Geburah
6 Tiphareth	Beauty
7 Netzach	Victory/Eternity
8 Hod	Glory/Reverberation
9 Yesod	Foundation
10 Malkuth	Kingdom

The Tree of Life can be considered a living and breathing entity whose roots extend from the realm beyond the sources of our dimensional reality. In one way, this idea is depends upon the notion of our universal constants extending from a supra-mundane source; an equally valid realisation informs us that the very structure of our sensory organs and brain is equally responsible for creating what sense of certainty we possess concerning our existential environment. We know, for example, that our colour awareness is shaped and limited by the structure of the retina and the innate mechanisms of the brain which deal with visual awareness (the corpus-collosum and Brodman's area 17 – the visual cortex).

Our universal constants are dependent upon automatic mechanisms within the brain which combine to deliver a cognitive representation of our environment within a discrete range of tonal parameters. Stephen Pinker, writing in his book 'The Language Instinct' (recommended for study) mentions an experiment in which hundreds of individuals had to choose the best examples of each of the colours of the rainbow from a mixture of coloured crayons from different hue palettes within the Crayola Crayon range of products. What is interesting is that the majority of colours chosen by the subjects to represent the best example of a certain colour were from the basic set of colours in the seven colour crayon box, the smallest of the colour crayon sets issued by Crayola.

The implication of this research is that human beings (in the main) share a commonality of perception that promotes clarity of understanding between us, providing much common ground of experience. When we agree with our peers that the sky is a lovely blue today, we are sharing more

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than a general observation. We are relying upon the fact that the person with whom we are communicating has no brain-damage, or genetic predisposition to colour blindness and perceives the environment similarly.

Our perception of the Universe shapes our Universe. This is the essence of the classic 'As Above - So Below' Macrocosm-Microcosm model which posits that man is a complete representation of the greater universe. As sentient beings, our innate mental structures determine our perception and understanding. It is by coming to an understanding of ourselves that the Qabalah teaches us that we can gain Wisdom upon the nature of our role within the garden of the Kingdom.

The Tree of Life model is a wonderful example of how some of the greatest philosophical minds of the classical world have attempted to model the notional idea of the manifestation of light as a point of creation which extends and disperses through dimensions of space and time to originate the Macrocosm and then become reflected within the Microcosm and provide the conditions for sentient existence.

How these authorities have modelled this descent of energy and its overspill and expansion, losing refinement as it gains in variety is quite revealing. They certainly possessed a philosophically sophisticated understanding of how one Sephirothic form originating from the force of a preceding Sephirah can also provide the force to overspill into yet another sephirothic form.

Such a model of the Tree of Life provides a fluid system of forces in exchange and opposition and this should be remembered by anyone seeking to approach the tree as a working theoretical schematic designed to facilitate self knowledge. The subtleties of the Tree of Life schema are revealing of the level of philosophical sophistication and also of the varieties of qualitative discernment available to us.

Every human emotion, urge or motivation can be mapped to a sephirothic origin and its corollary to a balancing sephirothic source. Anger could easily be mapped to Geburah (the force of critical judgment and the will to power) and this can be seen to be balanced by Geburah's diagonal 'reflection' through the 'mirror' of Tiphareth in the qualities of the Sephirah Netzach (the nurturing force of Love).

Despite a consensus agreement on the order of the descent of the Sephiroth, the matter of the attribution of the Hebrew letters to the paths differs from one school of the Qabalah to another. This is because the Qabalah is open to interpretation. The text of the Sepher Yetzirah agrees some attribution of a particular letter to a particular direction of space and also to various qualities of the Microcosm.

However, when the Tree of Life is represented as the kind of diagram familiar to students of the Hermetic Qabalah, the agreement upon the order of the descent of the paths connecting the sephiroth is dependent upon the design of the representation. For example, the model of the Tree devised

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by **Isaac Luria** of the Safed school of Qabalistic thought contains only one letter-path connecting the lowest sephirah Malkuth to Yesod. The paths connecting Malkuth to Hod and Netzach familiar to students of the Hermetic Tree are not present. Instead, Luria places two paths between Chokmah-Geburah and between Binah and Chesed.

This provides a model of the Tree where the three Mother letters of the Hebrew alphabet relate to the horizontal pillars, the seven double letters to the vertical paths and the twelve simple letters to the diagonal pathways. The elegance of this system of attribution is obvious. The Golden Dawn school representation of the Tree of Life also contains its own symmetry and logic. Both have their own system of attributing the letters of the Hebrew alphabet to the paths connecting the sephiroth. It is the task of the student to examine one system against another so that, through meditation and contemplation, the logic of each system informs his or her perspective. The letter-paths are mnemonics: strictly speaking, phonemes (units of sound) whose vibrations may be meditated upon. Just as the differentiation between colours is indicative of our frame reference of light sensitivity, so are phonemes the key to our frame reference of aural awareness.

Where any combination of phonemes is involved we then become aware of the phenomenon known as 'parsing'. Parsing is the brains ability to differentiate between discrete structures of sensory input. For example, when you listen closely to the flow of a spoken conversation, despite there being the appearance of clear distinct gaps between words, what actually occurs is a continuous flow of phonemes.

It is the parsing ability of the brain that enables us to impose pattern recognition perception upon the spoken flow. It is the brains ability to parse that creates our awareness of the tonalities of colour from light wavelengths). The student of the Qabalah will attempt to meditate upon a particular sephiroth, employing the oral intonation of each letter of the Hebrew alphabet associated with that sephirah in his or her working. Upon the intonation of each letter, sensitivity to the phenomenon of parsing will impose an awareness of the structure of each letter of the Qabalistic alphabet: whether a vowel sound precedes it as in (e) L, or provides a suffix as in B (e), for example. This will help to fix a phonetic reference to the letter-path in question. There is a phonetic side to the Qabalah as well as a literal side and phonetic renderings of phoneme combinations give interesting numerologies when the value of the full phonetic rendering of vowels accompanying the pronunciation is calculated. Numerologies arrived at by this means may be incorporated into talismanic designs, or meditation symbols developed by the student over a cycle of work upon a particular Sephirah.

Differences in personal models of the Tree of Life, from one student to another are not an unusual occurrence. Neither is it unusual to find differences in the pattern of correspondences such as the Tarot trumps and their relationship with the paths of the Tree of Life, first suggested by Eliphas Levi in 1875. The attributions agreed by the Golden Dawn school are at wide variance with the continental system advised by Knut Stenring in the appendix of his translation of the Sepher Yetzirah of the 1930's dealing with the 32 paths.

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The concept of the Four Worlds of the Qabalist elucidates four realms of manifestation within design of the manifest universe. First there is the realm of Atziluth (Nearness – the world of Archetypes where the visions of the Creator are realised), then there is the realm of Briah (Creativity – pronounced ‘Beriah’ - where the Energies of Creation are unleashed. The World of Yetzirah represents the organisation of these creative energies into matrices of ordered potentials whilst the lowest World of Assiah (Activity) is the arena within which these elements of ordered potential take root in the phenomenal world.

Although there are a number of ways of viewing the arrangement of the sephiroth through the Four worlds. The easiest model to picture is that of Kether existing within Atziluth, Chokmah and Binah as representing the Briahtic powers, whilst the combined action of the six sephiroth descending from Chesed to Yesod manifest as the Yetzirahtic (formative) powers and the combined action of Yesod and Malkuth result in the world of Assiah (Action or Activity). Another model of the four worlds of the Qabalist informs us of the action of the Sephiroth upon four different levels – the levels of archetypal Ideal, creative expression, formative cohesiveness and outward expression. Ideally, the student of the Qabalah will seek to ascend the middle pillar by seeking the balance of the sephirothic forces on either side of the Tree and synthesising their essence through meditative experience. Practitioners of the western school of ritual magic often employ the Tree as a grid reference yielding a useful map of the forces which combine to creative his perceptual universe (microcosm) and the greater tour de force of energies underlying the Creation (Macrocosm). It is by meditation and contemplation upon

these discrete sephirothic energies and their combinations that real perspective can be gained by the student.

QBL, or Qabalah, is a word signifying a verbal tradition of secret religious lore, and translates literally from the Hebrew as 'from mouth to ear'.

According to the Qabalistic tradition, God created the Universal Schema through spoken utterances and commands. The Ten Spheres upon the Tree of Life glyph are the divine Sephiroth [more properly 'Sephiroth Belimah' - 'Voices from Nothing'] which symbolically represent the Decad of Creation.

The decimal unit was taken by the originators of the Qabalah, who saw in the number ten a measure of perfection, to represent the trinity of the god-head working through the Seven Days of Creation. The Hebrew letters Yod, Heh and Vau are the letters of the name IHVH which compose this pre- Christian trinity.

The number three has always been linked to the concept of the god-head, mainly due to its links to the concept of Eternity. The Creators three-fold aspect is 'He that has always existed', 'He that exists' and 'He that shall endure for ever'. The idea of an infinite and immortal God, who reveals himself in a Universe he has fashioned from the substance of His own being represents a paradox.

The Qabalist is human, and therefore limited by his own mortality. He therefore finds himself having to deal with the

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problem of having to relate to an immortal Creator dealing with his creation, and also the paradox of his own place in Eternity as a being limited within a four dimensional perceptual frame reference.

As a starting point, and according to Qabalistic lore even this may take several lifetimes to master, the Qabalah attempts to arrive at an understanding of one single aspect of the Creator through the study of numerology and meditation upon the sacred hieroglyphs of the Hebrew alphabet. Because the system of the Qabalah represents the esoteric side of the Judaic religious lore it contains many keys which unlock texts contained in the Old Testament. In the Hebrew tongue, letters of the alphabet stand double duty as numbers. For example, the letter Aleph may also be written for the character representing number One. Every word and phrase therefore has a numerological value. The Hebrew phrase 'IHVH AChD' ["The Eternal reveals himself through unity"] adds to the number 39. There are Thirty Nine separate works in the Hebrew canonical works which comprise the Old Testament. Also, the number of Hebrew letters in the titles of the Ten Sephiroth total thirty nine in all. Thus can the Qabalistic significance of the phrase IHVH AChD be realised.

Other codes contained in the text of the Old Testament include a series of three verses which run concurrently in the Book of Exodus; each comprised of seventy two letters. These are Exodus 14: 19, 20 and 21.

If these verses are set out - each in a straight line reading from right to left in the normal Semitic practice, one above the other, with the middle verse [verse twenty] reversed so

that it reads from left to right, then seventy two tri-lateral columns of angelic names are formed. According to Aleister Crowley in his "Book of Thoth", these names may be arrived at from the tri-syllable combinations in the same fashion that crossword solutions may be gleaned through paying attention to the known letters of the word you are seeking and filling in the blanks.

The above mentioned list of names constitute the hierarchy of powers known as the Angels of the Shemahamphorash (Divided Name"). All of this will be studied by advanced Qabalists, but the beginner will have to begin from basics such as the Hebrew alphabet and the Sephiroth.

The Qabalah: It's Origin & Development

The exact date of the origin of the esoteric system known as the Qabalah is a scholarly mystery. Ancient tradition recounts that the secret doctrine enshrined in Qabalistic lore was communicated directly to Adam by the Archangel Ratziel, who passed it on to successive generation by word of mouth. By a similar method the Qabalah has survived the millennia and has only in recent times been committed to writing in a somewhat incomplete format - for it has always been an oral tradition surviving exclusively in the Rabbinical caste.

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Whatever the true origins of Qabalistic philosophy, its original foundations are certainly contemporary with Jehovah (IHVH) worship amongst the Semitic peoples. Certainly these foundations existed long enough before the Pentateuch (first five books of the Old Testament) for them to be incorporated into the essence of this collection of writings which was written circa 1500 BC.

The canonical works of the Hebrew Testament are remarkable in that they are strictly exoteric in nature; dealing with worldly and materialistic philosophies, laws and codes of moral behaviour, etc.

The esoteric side of Judaism was, in the main, left open to the interpretation of qualified teachers [Rabbi's] whose meditations upon the 'letters of the law' incorporated Qabalistic doctrine in order to gain an understanding of the divine Cosmogony. In this way the Qabalah evolved, for now and then great teachers of penetrating insight would discern fresh and deeper insights into the lore. Each building upon the successes of those who had passed that way before him.

Wynn Westcott in "The Magical Mason" (Ed. R.A. Gilbert) notes the similarity in the development of the Qabalah alongside Old Testament sources to the relationship between Brahmana texts.

In both cases the 'secret' knowledge was kept strictly apart from the profane texts as this knowledge was for the eyes of only the most worthy. For many centuries the Qabalistic doctrines continued to be passed on by word of mouth and

doubtless varied and evolved by the minds through which it filtered.

The first Qabalistic work dealing with the Sephiroth and the letters of the Hebrew alphabet to be published was the *Sepher Yetzirah* - The Book of Formation which surfaced circa 22 A.D - composed of a synthesis of partially complete ancient versions. This work is a philosophical commentary upon the Creation - drawing a parallel between the works of creation (origin of the Earth, Sun, Planets, Elements, etc) - and the twenty two letters of the Hebrew alphabet and their combinations which the Source employed in the act of Creation. To these twenty two letters are added the ten Sephiroth, thus revealing the Thirty two Paths of Wisdom.

The *Sepher Yetzirah* was strongly influenced by Judaic Merkabah mysticism which employed meditative techniques to induce trance vision and the apparent experience of astral projection.

Through Merkabah techniques the practitioner would rise through the planes in his astral form, where he would perceive the Almighty seated on his Throne or Chariot (*Merkabah*). This journey would be perilous in the extreme for deadly beings were held to guard the gateways to the astral planes in order to prevent unworthy souls from spiritual ascent. Only the knowledge of the correct keys and the magical names of power could ensure the safe passage of the Soul during Merkabah projection: a philosophy borrowed by the later Gnostics, which underpins their beliefs in the soul's confrontation of the Archons at the gates of the seven planes during the after-life.

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Around 200 AD two distinct schools of Qabalistic thought had evolved. That is, the understanding of the idea of God arrived at by two separate areas of concentration - the study of the numbers [or Sephiroth] and the study of the 22 letters [the schema].

The second Qabalistic treatise to be made public was the *Sepher Zohar* [the Book of Splendour], published circa 1290 AD by Rabbi Moses de Leon of Guadalupe, Spain.

Like the *Sepher Yetzirah*, this work is a synthesis of separate treatises written by numerous Rabbis throughout the ages. According to the lore of the tradition the literary back-bone of the *Sepher Zohar* was originally committed to writing by Rabbi Simeon ben Jochai, who completed this task around 160 AD after being driven into living in exile in a cave by Lucius Aurelius Verus the co-regent with the Roman Emperor Marcus Aurelius Antoninus.

By the time this work came to be published by Rabbi Moses de Leon it had been added to by other hands, and the main task of its editor lay in synthesising the extant literature into a coherent format. From this time onwards, the main body of *Merkabah* inspired Qabalistic doctrine fell into the domain of medieval magick and ceremonial occultism. Manuscript copies of the *Sepher Zohar* were in general circulation until three official codices of the work appeared in the late sixteenth and early seventeenth centuries. These were the Mantua codex of 1558, the Cremona Codex of 1590 and the Lublin codex of 1628 which were printed in the Hebrew language.

The philosophies embedded in both the Sepher Yetzirah and the Zohar imply a belief in the hierarchical arrangement of the Universe of which Man is held to be a microcosm. This provided Qabalistic scholars with a ladder of mystical ascent which could be 'climbed' by anyone who correctly employed the time held magical Names of Power in their meditations upon the divine being.

The System of the Fifty Gates explored in the present work, when laid alongside the more traditionally accepted systems of path working, unites the mysteries of the numbers and the letters of the Sepher Yetzirah.

When the Fifty meet the Twenty Two, the Seventy Two angels of the Divided Name (Shemhamphorash) - held to be the leaves upon the Tree of Life - may be understood by the Wise.

The Rosicrucian Cabalah

Another thread in the tapestry of arcane wisdom which many authorities fail to distinguish from the Qabalah is the founding of the Cabala - the Sufi oriented semantic system - which has influenced many prominent philosophers and teachers and which links into the history of the Spanish Qabalah.

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This system may be thought of as being similar in nature to Zen in its teaching methods. It is rooted in the Language of the Birds [the 'green language' which has infiltrated the western alchemic tradition] and examples of the use of the methods of the 'Cabala' which writers upon the Qabalah have employed may be found in the works of Kenneth Grant and the French alchemist writing under the name of Fulcanelli.

The Arabic word WIRD, signifying the 'developmental exercise' practices of the Sufis has often been used by the Sufi mystical poets as WaRD, meaning Rose. The Arabic root SLB, meaning to 'extract the marrow' was also often employed alongside the former as SLB WIRD, translating as "to obtain the core essence of the exercise". Another rendering of the root SLB also translates as 'Cross'. According to Idries Shah writing in his *History of the Sufis*, it is this misunderstanding of Arabic grammar that has confused those standing outside, and not infrequently inside, the Rosicrucian tradition. And he has a case. It is certainly true that the Renaissance, and the ensuing Age of Enlightenment would not have been possible but for the spread of the Arab wisdom through Moorish Spain into Europe from the late eighth century onwards.

The Arabs had preserved the classics of the ancient world and the algebra of ancient India. After the Crusades precious works thought lost to western civilisation suddenly became available.

The Age of the Crusades was only cooling when the Renaissance flowered. Crusading in the Middle East against the infidel, and the internal European Crusades against such

heresies as the Cathar/Albigensian movement, had been launched to combat the expansion of the intellectual arena of the Islamic world. This latter, due mainly to the Moorish occupation of South Western Spain, had fostered an intellectual climate that made the popularisation and printing of the Sepher Zohar in the Thirteenth century possible.

The modern conception of the Rosicrucian Tradition, - the version favoured by such authoritative sources as the Victorian Golden Dawn - with it's tales of the travels of Christian Rosencrantz seems childishy naive to any informed and disinterested onlooker. Even taken allegorically this mythos fails to satisfy, and appears shallow in the extreme.

Modern and supposedly authoritative books published upon the subject of Rosicrucianism and the hermetic Qabalah fail to raise the issue of a Sufi heritage. Many of the authors, whilst fully aware of the existence of the groups of philosophers claimed over the ages as Rosicrucian initiates, seem unable or unwilling to provide supporting evidence for a 'strong theory' focus on the Arabian source of the concept of Rosicrucianism.

Both Johann Duns Scotus and his protégé Thomas Aquinas were reputed to be able to sight read the prophet in his native tongue. Ramon Lull, claimed by many 'authorities' as a true Rosicrucian and whose philosophical efforts brought us the 'Rosicrucian Qabalah' [or 'Spanish Qabalah'] was bi-lingual in the Islamic vernacular - he was stoned to death in the Holy Land trying to convert the natives to Christianity.

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In the spirit of the above, one other name stands out in the history of philosophy as a likely catalyst to the tradition that has come down to us as the rather anaemic, 'fake', 'Rosicrucianism' of the kind practised by those uncritical enough to tow the 'Golden Dawn' line without question. That name is Michael Scott, the utopian thinker and Court Philosopher to Emperor Frederick II of Sicily - an island with a history of Moorish occupation and religious and architectural culture, where he no doubt came under the influence of schools of Sufi thought.

Scott had a public reputation for performing miracles that would put any self respecting wonder working Rabbi to shame, and is also reported to have been adept at inducing visions by a combination of manipulation of light and suggestion; a phenomenon strongly associated with Sufi adepts.

It is possible that his familiarity with, and translation of, the texts of Arabian medicine and philosophy inspired much speculation upon his alleged alchemical prowess, and also concerning his later influence upon tales alluded to in later Rosicrucian texts. He was even mentioned by Dante - himself a student of the Spanish Saracen derived language of Provence, the chosen idiom of the authors of the Troubadour Courtly Romances - in his Divine Comedy (Inferno, Canto XX, lines 115-117).

The later published allegorical tales of the Rosicrucians, especially the legends concerning events in the life of Christian Rosencrantz, evidently had some foundation in the myths circulated amongst the common people of the Middle

Ages concerning the teachings and adventures of the great philosophers of the era.

The Qabalah of Fifty Gates

Introduction

The Qabalistic Tree of Life glyph is composed of ten Sephiroth, twenty two Paths (which are in effect the combined influences of the Sephiroth) and 50 Gates which constitute states of mind generated by our experience of the Sephiroth and the twenty two Paths.

The traditional Qabalistic interpretation of the 'Four Hundred Desirable Worlds' is challenged by the model of the Tree of Life implied by the Thelemic system of the Fifty gates. In the traditional system, a microcosmic blueprint of the ten Sephiroth is contained in each individual Sephirah throughout each of the Four Qabalistic Worlds - yielding Four Hundred possible worlds.

In the system of the Fifty Gates, each Sephirah of the Tree is thought to contain only the blueprint of the Sephiroth preceding it upon the Tree plus the potentia of its own mystical experience.

Chesed, the fourth Sephirah, is therefore thought to contain the 'genetic blueprint' of Kether, Chokmah and Binah - which precede it - plus the potentia of the divine force of Love; it's own qualitative experience: four gates in all. Using this new system, fifty such gates separate the noumenal world of the lowest gate in Malkuth, from the supernal Triad of Kether, Chokmah, and Binah. Daath, the

void created by Malkuth during 'The Fall' alluded to in Genesis representing the Fiftieth of the Gates.

The system of the Qabalah of Fifty Gates may initially perhaps best be approached as an organised exploration of the psychological 'mind-sets' and webs of psycho-sexual dynamics which underlie our belief systems - the raggle taggle amalgams of working hypotheses which colour our outlook upon the world we interface with day by day.

As one advances through the gates, sometimes "in turn" at other times "at once", the aspirant will sublimate the prima-materia of the lower-ego personality and advance through the higher gates to confront psycho-spiritual and sexual-spiritual personal dynamics.

Next, 'Overself cross-wiring' techniques may be harnessed by initiates working within the sphere of the 'mid heaven gates' to catapult the throne of the lower consciousness through the veil of Paroketh which clouds access to the experience of the Holy Guardian Angel in Tiphareth and the Cubic Stone of the Six Gates.

This technique of 'Over-Self cross-wiring' involves the blending of the aspirations of the personality towards immortality and the flow of the potential energies which vitalise the individuals drive towards survival.

These 'higher' potential energies are considered by many modern initiates to be focused by the 'Holy Guardian Angel'

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entity from the realm of Eternity [the non dimensional realm of the Ain Soph, above the Tree of Life].

In a sense, this requires a blending of the subconscious and super-conscious [ego], subjectivity and objectivity. The Book of the Law states "There is division hither homewards": it is this 'division' that provides the catalyst for change and evolutionary development. Gurdjieff talked of a 'Third World' and a 'Third Force' lying between reality and perception. Austin Osman Spare talks of an 'in-between' reality and Jan Fries of a 'Siedways' (sic). Similarly, the 50 Gates are purely experiential.

The experience of them is similar to the art of path working, but momentary and hauntingly elusive. One steps into and through each of the Gates and receives a quanta of enlightenment akin to the spark burning in the lamp of the Hermit of the Tarot, which will lighten his journey upon the path ahead.

Given that each of us is a microcosm of a greater, but divided whole, we can only hope to know the Creator through the Creation: within the sphere of influence represented by Tiphareth upon the Tree of Life, composed of the six potentials of the gates of that matrix which marry the Macrocosm to the Microcosm.

According to the Neo-Platonic model of the Qabalah as evinced by Frances Yates, Man is regarded as a microcosm of the whole of the Creation; and the Creation itself, a mere microcosm of the Creator. Even a microcosm of the Microcosm (a Nanocosm) may, according to the logic

underlying the modus operandi of Qabalistic lore, contain the key to 'knowing' the Macrocosm.

For the identity of the Macrocosm is held to reveal itself through the processes of Creation which have remained consistent since the first three minutes after the Big Bang event.

The system of the Fifty Gates provides a missing link between Qabalistic Magic and Mysticism for it posits the following: The processes involved in the creation of a Nanocosm in relation to a microcosm must be consistent with the process involved in the creation of a Microcosm in relation to a Macrocosm. Therefore the Nanocosm may know the Macrocosm by observing its interactive relationship with, and it's origins in the Microcosm.

'Working the Fifty Gates' is therefore a process of Self realisation and empowerment through guided visionary self confrontation and self-observation requiring great impartiality of prejudice.

At the commencement, it is a system which attempts to help the aspirant identify the elements of his or her own psychological make-up which constitute the contact points between the Self and the Source. Contact points which may be 'worked on' and fine tuned in order to better 'walk the paths' between the Sephiroth.

The Ten Astrophysical Gates of Malkuth

The ten astrophysical gates of Malkuth all exist in the world of Assiah [the Qabalistic World of Action]. They are therefore all linked to the neural balance of the aspirant determined by the body's hormonal alchemy, and may be attitudinal, psychosexual or mood inspired.

The First Gate (Malkuth of Malkuth):

Physical Discipline and exertion to break the veil of inertia of the material and noumenal. Any ritual act performed in sincerity, having as its intent the harmonising of the 'astro-spiritual' with the 'astrophysical' will open this gate. It is the state of mind associated with the Hexagram - the meeting of Macrocosm and Microcosm - generated by self-initiation through effort.

The Second Gate

(Yesod of Malkuth):

The identification of the roots of your own sexual desire through self confrontational interfaces with reality, in the fact of the present moment or in the glamour of memory. The state of self awareness experienced by the lower ego personality peculiar to orgasm generated by sex-fantasy rites.

Twists in the purity of the next of the gates [Hod of Malkuth] may be detected in the strength by which the aspirant detects the nature of the sexual fantasy deviating from a 'norm' which can be reconciled with the 'conscience'.

The Third Gate

(Hod of Malkuth):

The ideology of ruthlessness applied to self disciplined effort This gate may be accessed by fasting and abstinence as it may be penetrated through exerting the effort of the lower will of the 'intellect-personality'. Where the desires are un-harnessed and in a state of 'Will under Love' this gate remains closed resulting in the build-up of unfocused emotional charges which have not been sublimated by behavioural processing.

The Fourth Gate (Netzach of Malkuth):

The ideology of surrender within the context of sexual union. This gate may be opened through sexual exhaustion and also through intoxication by "wine and strange drugs". The fourth gate's essence is the affirmation of the 'Will to survive' expressed through sexual activity.

The Fifth Gate (Tiphareth of Malkuth)

The evolutionary aspiration expressed in the joy of orgasm and sexual bonding. This gate may be 'entered' through that state of mind generated by desire and sexual ambition.

The Sixth Gate (Geburah of Malkuth):

The mental urge towards organisation and strategy making. The energy of purposeful action targeting growth and advancement. The mind-set of "I will...".

The Seventh Gate (Chesed of Malkuth):

Emotional bonding. Sympathy for others in a state of suffering. The emotional seat of our humanity and the root of our capacity for Family and Self love.

The Eighth Gate (Binah of Malkuth):

The seat of Intelligence. The gate that is entered by our ability to learn from experience.

The Ninth Gate (Chokmah of Malkuth):

This gate may be accessed by our ability to make informed choices. Self-trust.

The Tenth Gate (Kether of Malkuth)

The capacity for self experience and self awareness. The source of the intensity of orgasm rising as a response to the 'lower' inspirations of that event.

The 'higher' gates may only be intimated through allegory and parable as they lie beyond the remit of physical-sensual associations.

The Nine Gates of Yesod

The Eleventh Gate (Yesod of Yesod)

Mullah Kif came across four wise men seated cross legged before the rising Sun.

"We have been sitting here in stillness all night, awaiting the dawn," said one of the men. Another man broke wind.

Pointing to the sky, the Mulla said: "Look, it has come and gone. The dawn waits not for the prophet who seeks to enter the city on his ass but does not have the sense to move his bowels."

The Twelfth Gate (Hod of Yesod)

The Mullah came upon a wandering holy man, walking in the purple shades of the city walls. A retinue followed in the priest's wake and his disciples approached the Mullah with their bowls outstretched, seeking alms. "Begone," the good Mullah exhorted. "I am walking here to escape my worse nature. That does not mean that I am any better friend to my good nature. Tell me, if I give you what I have, what will you do with it?"

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"We will feed the hungry. We will clothe the poor," they replied.

"But will I then not be hungry? Will I not be poor?" the Mullah asked. And the followers saw the wisdom of his argument and turned upon their leader with angry words and abandoned him. When they were gone, the Holy Man approached the Mullah and said: "Thank you, master. I've been trying to get rid of those bums for nigh on six months now."

The Thirteenth Gate (Netzach of Yesod)

A disciple came to Mulla Kif seeking guidance. "Master," he implored, "I am always slipping into evil and doing things that I later regret. Help me."

The Mulla placed a hand on his shoulder, saying to the man: "If you are always running towards your shadow, my son, then you will find it is because you are running away from the light."

The Fourteenth Gate (Tiphareth of Yesod)

Two Angels were waiting on the corner of the street where the Mulla lived. One wore a black cloak, the other a white one. When the Mullah came out of his house he saw the Angels waiting for him at the end of the road.

Turning his collar against the wind he set off in the opposite direction muttering to himself: "When Angels are to be found hustling on street corners, it is time to seek spirituality in the bordello."

The Fifteenth Gate (Geburah of Yesod)

A young man came upon a very old man sitting by the side of the path warming his hands on the flames of a small fire he had built. Sitting down by his side he offered him a drink from his flask and a few figs from his canteen.

After many pleasantries the old man said: "When I was young I was a disciple of the Mullah, but I ran away. It is something that I deeply regret."

The young man enquired: "Why did you turn aside from the Mullah's wisdom?"

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The old man replied: "I had been a novice for one whole year, and I approached the Mulla asking him to tell me the name of my higher angel. He whispered the name in my ear, but I was too young to understand his answer and thought he was tricking me, so I left."

"What name did he tell you, old man?" The young man enquired.

"It was my own name," the old man sighed.

The Sixteenth Gate (Chesed of Yesod)

Kif appeared in the market square amongst the crowds who had gathered to listen to the Christian prophets of doom speak of the end of the world. Upon his back he carried a parachute. His friend Ali saw him approaching and cried:

"Kif, why do you wear a parachute?"

"I met a chicken and a turkey on the road here, and they told me that the sky was falling," Kif replied.

"The prophets here speak of the end of the world," Ali said somberly. "They say that anyone who reads their Bible and believes will be saved."

"Well," said Kif, "you will be safe if you buy their book. I am safe, because I have my parachute. But I cannot believe that God will not spare the chicken and the turkey."

The Seventeenth Gate (Binah of Yesod)

Kif came across the desert and beheld the pyramids for the first time.

A veiled woman came out of the shadow of the sphinx to greet him. Beneath her coat she held a desert fox, veiling it from the morning winds.

"Girl," Kif called out, "I am following the stars looking for three Kings."

Pointing to a row of three small pyramids she said: "You have found them. But they have been long dead."

"Still, I will sleep here and pass the night with them," Kif said, dismounting from his camel.

"Sir," the veiled maiden addressed him. "You are the first who has passed this way who has not been overwrought with sorrow at finding the objects of his quest so long deceased."

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"I came this way because I believed the stars were calling me to be here at this time. I will lie beneath the stars at this place and seek their wisdom in dreams. Would you care for some fresh water and figs?" Kif asked politely, offering the girl his canteen and flask.

"Sir, your chivalry does you proud," she replied. "But it is written that at a time such as this, one like yourself might give all for a kiss but "whosoever gives one particle of dust shall lose all at that hour."

Recognising her as a priestess of Nuit, goddess of the night sky, Kif bowed his head. "Madam," he said, "you are certainly welcome to all and everything I possess."

Dropping her veil, the priestess revealed herself to Kif and they kissed under the desert skies.

"You are indeed a fool, if you plan to continue through the desert," the priestess said gently. "Here, take this little desert fox. It will guide you through the wilderness and warn you of the scorpions in the dark of night. You have broken the letter and the spirit of the law of the holy book this night in kissing me. But your audacity weighs in balance with your kindness, and this puts you beyond our blessing or forgiveness. Journey on, noble traveler. But follow the dog," and she passed him the desert fox and departed.

The Eighteenth Gate (Chokmah of Yesod)

An acolyte came to the Mullah, saying: "Take me as your pupil, O master. I would do anything to prove myself worthy."

"Then take this box to the Mullah who lives over the river", Kif said, handing him an old shoe box tied firmly with string. "But do not look inside, or I will know you are unworthy."

All through the journey, a voice cried out from the box:
"May

Allah save us! May Allah save us!" As he was crossing the river, the acolyte's curiosity became too much for him and he loosened the string and peeked inside.

As soon as he opened the box a parrot flew out, fell into the river and was washed away.

Returning to the Mullah, he confessed himself, begging forgiveness and a second chance to make amends.

The Mullah pointed to the temple door. "Be gone!" he said. "You show more respect for the voice of a parrot than for the commands of your teacher. If I taught you in the Law you would become more of a policeman than a judge!"

The Nineteenth Gate (Kether of Yesod)

"I am knowing, and yet rarely known." The Goddess said to Kif in his dream. "If you would know me, you must sit in the deepest well in the city for three nights at the dark of the Moon." So Kif purchased an oversize bucket and had himself lowered into the well the next day.

The people of the town were amazed and a large crowd gathered around to witness his vigil. For three days and nights Kif remained in the well. To his surprise he found that he could see the stars of the heavens in the day time as well as at night. And so he became dumb-struck with awe.

When he was hauled up, Kif was summoned to the tent of the Caliph, who wished to learn what Kif had experienced down the well, and offered a meal and wine.

Refusing these, Kif requested a simple bowl of dates and a glass of goat's milk which he consumed with relish. He was then brought before the Caliph who asked him: "What did the Goddess reveal of Herself to you, my son?"

Kif stared at him for a moment before replying. "In seeking the light, we are all blinded by it," he said. "It is what is beyond the light that should concern us: for the light shines out of a darkness which cradles us continuously.

"The Light is the Way, but the darkness is the beginning and the end."

"And how may we know the Goddess? How is it that we may come to know the unknowable?" The Caliph further pursued.

"By living simple lives," Kif replied. "And by learning that one must descend into the darkness in order to see beyond the light."

The Eight Gates of Hod

The Twentieth Gate (Hod of Hod)

Coconut was selling figs in the market square one morning when a travelling master magician and hypnotist arrived and set up his stage next to his pitch.

Throughout the morning crowds gathered to see the hypnotist convince men that they were donkeys, and women that they were tigers. Stupid men came to be cured of their imbecility, those with stutters were made able to speak clearly, the lame walked and the nearly blind were restored to sight. As the crowds gathered, Coconut sold more figs in one morning than he might reasonably expect to do in a week or more. Counting his takings with deep satisfaction, Coconut decided that he would make a habit of following the magician from town to town.

Towards the end of the morning as noon came upon them, each of the stall holders closed for the mid day heat break. The hypnotist counted his gold, paid to him by those seeking to be hypnotised.

Having sold his entire stock of figs Coconut counted his money too, and made up his mind to consult the hypnotist himself when the afternoon session began.

Having taken his place in the queue, Coconut's turn soon came about and the Master hypnotist asked him what he wished of him.

"I wish to marry an intelligent woman, who will give me strong and clever children," Coconut replied. "But I fear that I am too poor and simple to be of interest to such a bride."

"And what would you give for this?" the hypnotist enquired. "Oh, I would give anything to lead a fulfilling life," Coconut replied. "I would follow you and pay you a share of my profits if you could make such a thing possible."

"Then promise me a share in your business equal to one third and I will grant your wishes," the hypnotist commanded, and so Coconut agreed to give over a third share of his business profits to the Master.

After placing the fig-seller in a deep hypnotic trance the Master commanded him to be wise in all dealings, discerning in all purchases, fair with all people and cheerful against all adversity. Then he put his mouth to Coconuts ear and, in a whisper, commanded him to take all of his powers from him.

When Coconut awoke from his trance he found that he knew many things that he previously did not and that everyone that he spoke to treated him with deference and respect; obeying his will even so far as paying immediate attention to his slightest wants, needs, or casual suggestions.

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And as the afternoon passed, Coconut began to recollect more and more about his consultation with the Master Hypnotist, who had suddenly shut up his stall immediately after treating him.

Remembering that he had pledged one third of his business to the master hypnotist, Coconut turned to a near by merchant in fine cloths whom he had seen arrive with other traders in the retinue of the master hypnotists caravan.

"I have given a third share in my business to the Master," Coconut exclaimed. "And he has given me a share of his powers. I do not understand."

"There are many merchants in the Master's caravan," the silk merchant answered.

"And in this town, at this time, we have need of figs. If you follow the master as one of our number, as now you must, you will always show a profit on your figs. And you will not even need to work your stall, for the Master will provide willing servants to do the work of the donkey."

"And what will I do?" Coconut hesitantly enquired.

"You will do the work of the Master entertaining the masses and curing the sick," the merchant replied. "You now have the power to do anything you so desire. But in this one thing you must now abide."

"But all I wanted was an intelligent and good looking wife," Coconut protested.

"You can have your pick of wives," the merchant answered, "they will come running at your bidding. You are now the Master and the power has been passed on to you."

"Truly has the weight of responsibility fallen on my shoulders," Coconut muttered. "But why do you say I will have to be crafty?"

"Well, you know the Master who hypnotised you?" the Merchant asked. Coconut nodded his head. "Well, when he had the power passed on to him do you know what he asked for?"

Coconut shook his head. The merchant continued: "Well, he wanted to go into the fig business."

The Twenty First Gate (Netzach of Hod)

Marah went wandering in the western lands, where the priests studied the stars at night.

Alone, save for the company of the camel upon whose back she rode, she travelled between the oases of the desert;

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seeking the stillness of the night time to heal her troubled soul.

In the evening she hunted with a bow and arrow for food. In the morning she lay down in the shade of the palms of the oasis and dreamed through the day.

One day whilst she slept, Marah dreamed a strange dream: Two headless men faced one another over a net stretched across a black and white chequered ball-court. They were throwing a dismembered head to one another. The head was screaming.

Troubled by this dream, Marah sought the company of the priests who wandered the desert at night, examining the skies through their tripod devices. Seeking the elder of the priests

Marah told him of her dream.

"My Child," he replied, "you are troubled in your soul. There are two rival forces at work within you - the affirming and the denying force. Your mind and your heart are at odds."

"That is why I wander the desert at night," she replied, "singing the song of the night wind, seeking a star to guide me."

The old priest smiled. "We are all creatures of the day time," he said. "Why do you not seek the light of the star that gives us nourishment by day?"

The lady paused before replying: "A Sufi once told me that more people are blinded by the light than are enlightened by it. In any case, I am a child of the desert. The day star would burn me to a crisp if I were to wander about in the noon heat."

"Then you should take yourself unto prayer at dawn and at the time when the Sun is setting," the old priest replied. "The darkest night and the brightest day are not for you."

And so the lady of the desert took his words to heart and followed his advice for the remainder of her days.

At night, before dawn, the scorpions of the desert ran about her feet and she took care to do them no harm; languishing in the beauty of life emergent.

In the dawning hours of the desert day time, she took comfort in the little flowers that sprang up beneath the rocks of long forgotten cities; languishing in the beauty of life emergent.

And as the years passed, after she had breathed her last breath, the star goddess noticed the shadow of the desert daughter's memory passing across the oceans of sand. And the Lady of Night took her into the heavens to shine as a star upon the world in the evenings and the mornings to wander the tapestry of the firmament for an eternity.

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And, for a brief while, the mystery of this lady's passing may be seen before the sunrise and after the sunset. And in her rising and setting lies the mystery of our evolution.

So thus it is that the wise Men of Earth take themselves unto meditation at the times of dawn and dusk; avoiding the darkest night and the brightest day.

The Twenty Second Gate (Tiphareth of Hod)

One day, an infinite number of horse drawn coaches began arriving at Hilbert's Hotel carrying an infinite number of passengers seeking a bed for the night.

Luckily the Hotel was empty and had an infinite number of rooms, and so the travellers were accommodated easily. A few hours later another infinite number of horse drawn coaches could be seen on the horizon carrying a further infinite number of passengers seeking shelter.

The hotel manager scratched his head in bewilderment and sought advice from Kif, the local holy man whom he knew to be never far away from the Hotel kitchens after the evening call to prayer had been answered.

The wily old priest pondered the problem for a few moments and then began beating the hotel manager about the head with his prayer shawl.

"You are a Fool to bother me with such a problem," he said.

"Simply move all the guests you have staying with you to even numbered rooms, and put the new arrivals in the odd numbered ones."

The Twenty Third Gate (Geburah of Hod)

Kif was visiting a village at the foot of the mountains near the desert where a famous worker of wonders taught his disciples the secrets of magic and walking through fire.

When the fakir heard that the great Sufi Kif was praying at the temple in his village he sent his chief disciples to invite the learned sage to a feast that would be held in his honour that same evening.

Kif arrived at the celebrations and took his place at the head of the table beside his host. Fatted calves and lambs had been slaughtered and laid before the company.

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Dancing girls entertained the assembly between courses, and the Fakir's disciples waited upon the two learned ones throughout the banquet.

As the light grew dim, the chatter of conversation filled the temple. Kif and the worker of wonders had exchanged no more words than a simple greeting at the commencement of the proceedings and sat next to one another in silence. When the bowls were being cleared from the floor the Fakir clapped his hands together and his pupils prepared the fire pit for a demonstration of their skill.

After an hour, the flaming embers were judged to be ready for the demonstration and, one by one, the wonder worker's disciples walked the length of the pit of flames apparently untouched by the heat.

The crowd applauded each of them as they completed their walk. As the last disciple completed his demonstration, Kif asked the Fakir how he trained his followers to perform such wonders.

"By meditation upon the chapters of the Holy Book." The Fakir replied.

Upon hearing these words Kif took a particularly valuable copy of the Holy Book from his robes and cast them into the flames, burning the tome to cinders.

"This is sacrilege," the followers of the wonder worker cried. "Kif must die for his crime." And they swept him aloft in their arms and cast him into the fire.

After lying there for a few minutes, Kif rose to his feet unscathed and looked upon the angry crowd whereupon a deep silence fell over them. His gaze was as cold as ice, and the assembly began to know fear.

"He is a demon," some of them cried.

"Look, the fire has not touched him," others shouted.

"You are wrong," Kif said, remonstrating with them. "The fire of the spirit is more fierce than the fire that springs from wood or earth. Behold....." he reached down into the flames and pulled out the Holy Book which, moments before had been destroyed in the flames. And with this he strode out of the burning pit.

"It is a trick," the fakir exclaimed. "You must be a demon. You were not prepared for the fire, and yet you are untouched by the flames."

Kif seized the wonder worker by the throat. "You are a deceiver," he said. "It is you who are the spawn of darkness, for you have taught your disciples to work parlour tricks from meditations upon the sacred verses in the name of the Most High." And with that, he cast the deceiver into the fire whereupon he was consumed.

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At once, the disciples of the former fakir surrounded Kif and begged him to tell them how he had managed to destroy the deceiver with the same fire the fakir had taught them could not hurt the righteous and which he had faced many times before in demonstration of his power.

"And tell us Master, how you managed to reclaim the Holy book from the flames," one disciple beseeched him.

"The letters of the Law are written in celestial flame and cannot be destroyed by earthly fire," Kif replied. "For the law is written in flame upon the heart of those who love it and can never truly be lost.

"Your master was consumed by the flame of the spirit which resides within the law. It was the flame of righteousness that destroyed him. Before the Holy book burned before you, the fire of the pit was merely the fire of earthly destruction which the law was given to save you from."

"Then should we burn our Books of the Law?" the disciples enquired. "To liberate ourselves from the ashes of the world?"

"Yes." Kif replied. "But you should burn the Book of the Law in the furnace of experience. Do not take a match to it. Until its words are scorched into your hearts and minds, you will continue to live in the realm of shadow.

"In order to see the world clearly you must become the light. Then, even the letters of the Law will seem as shadows to you for you will have become the Law."

"And how will we know when we are truly at one with the Law?" The disciples asked him.

"When someone takes offence at your actions and tries to burn you at the stake as a heretic," Kif replied. "If the flames do not touch you, then you are indeed enlightened"

And from that day Kif became known as Lord Flame.

The Twenty Fourth Gate (Chesed of Hod)

Kif departed from the feast with his servant Kilo, who awaited him within the shadows of the Temple gate and left the village for the city. The night was dark and only the brightest stars could be seen twinkling in the firmament above the mountain peaks.

On the way home Kilo, who had been a long time pupil and valued confidant of the Sufi joked with him as was his privilege: "You know, I think that it might just be possible to talk ones way out of any situation, so long as one has studied the right books."

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Kif remained silent but stopped, leaning on his staff, and regarded his companion with some amusement.

"I meant no offence, Master," Kilo replied, half smiling.

Kif reached into his robes and withdrew two lengths of thread.

"One of these is white and one is black," he said, holding each length by one end from each hand. "Is the black thread on the left side or the right side?"

Kilo's smile spread a little wider. Holding up the index finger of his left hand and wagging it from side to side, he said: "You know that I have studied the Koran, Master. And it is written that such a judgment may not be made until the instant of Dawn.

"Choose anyway," the Mullah commanded.

"The black thread is on the left side," Kilo said confidently.

"And if I told you that it was on the right?" Kif enquired.

"Then I would tell you that you are looking at it from the wrong side," Kilo said, laughing.

"Why do you choose black on the left?" Kif asked.

"Black is wise," Kilo stated, now deadly serious.

"And if I told you that both threads were white?"

Kilo said: "Then I would pray that the merciful Allah should not turn aside from the blind."

Kif smiled and passed Kilo his staff. "Indeed you have learned well. I pass my authority on to you, my pupil," he stated solemnly. "I go now into the desert to seek the city of pyramids. If we meet again it will be in the lands beyond. You will have no need of the staff there."

"I understand," Kilo whispered, embracing his former master in farewell. "Do you have any final words of advice for me?"

Kif broke free and walked a few paces towards the desert. Stopping and turning to face the new master, Kif regarded him for a few moments before speaking:

"Always carry two Books of the Law," he said. "If you never have need of them to get you out of a fix, you can always use them for crushing Beetles." And then he disappeared towards the beckoning shadows of the desert.

The Twenty Fifth Gate (Binah of Hod)

After forty days and nights Kif came to the Sphinx. A dark man sat beneath the great beast's gaze smoking a hookah pipe.

"You may go no further until you smoke with me and answer my riddle." he said. Kif sat down beside him and started toking on the pipe.

"Begin," he said.

"I am within the circle and without," the dark man began. "I have six sides, twelve edges and seek to impose my order on all things. What am I?"

Holding down a particularly satisfying draught of smoke for a moment, Kif thought deeply. As he exhaled a smile came over his face. "You are only half the story," he said wisely.

And with that both men burst into laughter.

"Pass on my friend." the dark man said offering Kif a small packet. "And here is your green passport to share with the Wise."

The Twenty Sixth Gate

(Chokmah of Hod)

A beggar was the first to see Kilo enter the city dressed in the robes of his former master. Every so often the new Sufi would stop and look behind him before continuing.

The beggar approached him and, receiving alms, enquired what it might be that the Master was looking behind him for.

"I am looking for my followers," the Mullah explained before continuing on his way.

The beggar thought this to be most amusing and followed the Sufi at a discreet distance, telling friends who he met on the way about the predicament of the Master.

Every so often someone would similarly enquire of the Mullah why it was that he kept looking behind him, and receive the same answer as the beggar. They too would follow the Sufi telling their friends along the way, and very soon hundreds of others had joined the growing throng.

Before long Kilo reached the temple and the head priest beheld the approaching mass with the Sufi at its head, turning every few steps to regard the crowd before continuing.

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The high priest met him at the gateway and enquired: "Master you are welcome. But why do you turn to look behind you so often?"

"I am looking for my followers," Kilo replied softly.

"But they seem to be many," the High Priest said. "Why do you so concern yourself?"

"The problem lies in distinguishing the Followers from the hangers-on," Kilo said with a thin smile. And with that he led the assembly into the outer court of the Temple and began to preach.

The Twenty Seventh Gate (Kether of Hod)

Kilo began to tell a fable to those who had come to hear him speak:

"There was once a King who decided to share his power with nine worthy subjects who became his most trusted ministers.

"As the years went by the King grew further and further distant from the lives of his subjects. Affairs of State were

looked after by the ministers and he found himself in need of stimulation.

"He took to dressing in old clothes and slipping out of the palace at night to mingle with his subjects in the taverns in his disguise. Returning to his chambers in the palace before dawn by a secret entrance he was not missed, but one day the King's first minister oversaw his comings and going and guessed the truth of the situation.

"This minister was a Republican and saw an opportunity to rid the country of the King and seize power himself. So he waited until the King took himself out into the taverns the next night and secured the secret entrance with locks and bolts so that the King might not return.

"The next morning, upon his return to the palace, the King found that he could not gain admittance and so presented himself to the palace guard at the main gate who turned him away with expressions of disbelief and derisory threats.

"Whilst the King sat in taverns and coffee houses planning his next course of action the Ministers declared him to be dead and the people wept.

"Months passed and the country began to fall into disarray under the evil dictatorship of the ministers. As taxes rose the people became discontented and suffered hardship. As the King continued in his disguise he came upon more and more people who recognised his wisdom and sought his counsel.

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Those who shared their problems with him and did as he suggested soon recovered their prosperity and as the months passed into years the King found his counsel sought out by people of increasing affluence and power; each of whom came to respect his opinions and prospered through heeding it.

Soon the state of the country's economy grew so impoverished that the people rose up and overthrew the evil ministers. The priests and merchants and men of influence all sought the counsel of the King, whose reputation was now widespread.

Whilst he entertained the assembly of the learned and the powerful, the King cast off his disguise and told his story whereupon they swept him aloft and bore him to the palace."

Kilo finished his story and a silence settled upon the people who had heard him speak.

The Seven Gates of Netzach

The Twenty Eighth Gate (Netsach of Netzach)

The widow of the lost Prophet wandered in a garden she had once chanced upon, whilst walking in the Citadel. The garden was luscious with fauna and the flowers that grew there were wild and brightly coloured.

Forty different species of bird flourished in the garden, Leah had counted them, noting each by its song. She came here to meditate at morning and twilight every day, seeking consolation in the tranquility of the garden's beauty.

Every day she would throw seed for the birds to feed upon. Every day a different representative of each of the species of birds that dwelt in the garden's trees and bushes flew down to sing to her. And as the days passed she grew to understand when the birds were singing to raise her spirits and when they were singing in conversation between themselves.

One day, lulled into a dreamy silence by the heady smell of white poppy leaves, Leah fell asleep for a while in the garden.

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When she awoke she found that she could understand the Language of the Birds, and everything that they were saying to one another.

After listening for a while, Leah sat up. From the important things that the birds had been discussing Leah realised that the garden she was sitting in was a meeting place of high council for the birds. The topics which the birds were discussing were wide and varied: How the winds were blowing, how much rain had fallen in the valleys and upon the mountains, how the crops were growing in the fields and how the seasons were subtly shifting in their pattern and duration.

A large peacock wandered over to sit before Leah, politely lowering its brightly coloured tail. "How are you this morning, my lady?" the bird enquired. "Are you ready to converse with us, yet?"

"I would be delighted." Leah replied, having had time to compensate for the absurdity of the situation. "I have only this morning begun to understand your language. Please forgive my previous ignorance, if you have been trying to engage me in conversation before now."

"You are welcome here, Madam," the peacock continued.

"This is our Parliament. Each of us have a different tale to tell, and we meet here to share stories and concerns. We have noticed your twice daily meditations in our garden and

recognise the loss that lies within you. Tell me fair lady, what is the shadow that veils your heart?"

"My husband is lost to me, O mighty lord of the birds," Leah replied. "He has taken himself in search of the celestial City of Pyramids, where the Stars make their home upon the Earth far beyond the mountains and the desert sands. The people say he has disappeared forever and treat me as a widow.

Even now, a new prophet sits in his place at the Temple."

"Fear not," the peacock replied, "news of your husband has reached our ears. He is descending from the mountains even now and approaches his intended destination. However, many surprises still lie ahead of him."

"Then he is truly lost to me for ever," Leah wailed.

"Be not overcome with grief," the peacock commanded, "your husband will indeed return to you, if only to take you beyond the desert to return with him to the City of Pyramids."

"How do you know this?" Leah enquired.

"It is evident to us that he must return," the peacock explained. "It is something of a riddle, well known to the wise, that no man may enter the City without his wife just as

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no woman may enter without her husband. And then only the child may enter."

"It is a riddle of the heart," said the peacock, "not of the head."

"Then how long must I await his return?" Leah asked.

"You must dwell within our garden for forty days and forty nights in order to prepare yourself for the journey," the peacock said. "We will guard the entrance from all intruders, so that you will be free of all distraction. You must sleep here naked, eating only from the fruit trees which grow here, and every night one of us will tell you a tale until you have heard each of the forty tales we have to tell."

"And what will I do when the forty days and nights have passed?" she enquired.

"It is not what you must do," the bird said solemnly. "It is what you will have become: a source of inspiration and secret lore which you may pool with your returning husband so that you may complete the journey beyond infinity successfully together. He will not be too long in returning, for we believe him to be truly wise. The path that he is treading leads ultimately to the valley of small circles, and there he will realise that he can proceed no further alone. He will return, do not fear."

And so Leah stripped herself of all her clothes and settled herself down in the luscious grasses of the garden to pass the

forty days and nights in conversation with the birds and await her husband's return.

The Twenty Ninth Gate (Tiphareth of Netzach)

It was a tradition within the citadel that the ascending High Priest should either marry the wife of the vacating High Priest or else take himself a wife from the sacred prostitutes in the temple brothel if she should prove unwilling or had died.

Leah, the wife of Kif the lost prophet, had mysteriously disappeared from the streets of the citadel and could not be found for the ceremony and so Kilo took himself to the vestal virgins of the temple to seek a mate.

The chamber of harlots lay behind a veiled screen in the Holy of Holy's within the heart of the temple. This portal was guarded by two vestal virgins, one of whom would enter the chamber to become a temple prostitute herself whenever a bride was purchased for a night of pleasure and released to be given the freedom of the city the following morning.

Not every maiden within the citadel became a temple prostitute, but those that did serve the temple in this way were free to choose any husband for themselves from the men of the citadel. The choice of a time-served Harlot was

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binding and no man could refuse to take her as one of his wives once he had been chosen. This meant that each of the priestesses of pleasure were able to choose husbands wisely once they had fulfilled their obligations to their divine office. Many of the girls married princes or merchants once they had spent the night with a worshipper. Sometimes, married women chose to return to service within the chamber in order to gain the right to choose a second or third husband. The vestal virgins of the temple were often only symbolically virginal. Both worship and service within the chamber of harlots were regarded by the people of the Citadel as rites of rebirth and spiritual renewal.

When Kilo slipped quietly into the temple of pleasure, the entire population held it's breath for this was an occasion of great expectation. The bride which Kilo would choose to 'marry' for the night would gain great respect and influence, and she would be greatly prized as a wife by any man whom she chose to take as a husband after laying down with the High Priest.

In the morning, when the wedding night was over and the warm aura of conjugal bliss settled over the waking High Priest and his chosen bride, they fell into conversation together. Marah, whom Kilo had chosen to take unto himself, was named after the mighty ocean upon whose shores she had grown up as a girl. She began to tell him of her life as a fishing girl, of her hopes and aspirations and of her thirst for knowledge and stimulating companionship.

"And whom will you choose for a husband?" Kilo enquired of her.

"There is a boy in my home village outside of the Citadel, whom I always thought I would like to marry," she replied. "He is clever and quick witted, and also the son of the tribal chief."

"And will you bless him with a proposal of marriage?" Kilo asked.

"No," Marah answered. "There comes a point when we have to leave something of our lives behind, if we are to move on to fresh challenges. If I had slept for one night with anyone other than you the High Priest, then I think that I would indeed have returned to marry him."

"Then what will you do?" Kilo said.

"I will remain as I am." Marah replied. "I married you last night, and so do not technically need to seek a husband in the world. Having married, I am already a free woman and the fee I have earned from my service to you last night will enable me to enjoy my life in the world. I think that I will remain here in the temple by night and move freely about the world by day.

You may visit me whenever you will, for you must now regard me as your wife having taken me as such during your dutiful obligations to your high office.

"A wife of the High Priest remaining in the Chamber of Harlots?" Kilo cried. "This is most unusual."

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"It is the way it must be." Marah replied. "You have made me a free woman, and yet I would continue to be your wife in spirit. We have known the best of both worlds, and it is my right to choose you as a husband and a lover if I so wish."

And so Marah became the wife of Kilo the High Priest from that moment on and was allowed to continue to return to her chamber within the Temple at her leisure.

And Marah was known and respected throughout the land from that day hence as having made the wisest of choices.

The Thirtieth Gate (Geburah of Netzach)

Cast out from the citadel the Purple Sage took himself unto the hills, following the footprints in the sand. A smile played upon his lips as he looked down upon the lands to which he would never return.

By chance he had stumbled across the long lost secret formula of power which his order had sought for nigh on twelve centuries now.

He had been making love to a temple prostitute of the Order of Nuit when the value and significance of all human life

became apparent to him and transformed his understanding of the world.

Everyone who knew him sensed the change within him and it became whispered that he had stumbled across the secret of all existence.

The august brotherhood, of which the Purple Sage had once been a trusted member, had employed Astrologers to seek the lost wisdom in the stars; Alchemists to reveal its hiding place within the secret metals of the Earth; Qabalists to search for it within the leaves of dusty tomes and numerous other learned sages from both East and West.

Twice yearly the Wise Ones took counsel together and debated the significance of their discoveries. The citadel was always busy around these times and travellers arrived from distant lands to hear the wise men speak. It was the duty of each citizen of the citadel to speak at this Council and everyone awaited the turn of the Purple Sage.

It was at one of these conventions that the Purple Sage arose from his seat to address the gathering.

"I have found the secret lore," he declared, "and I wish to reveal my findings to the learned."

A great commotion arose amongst the crowd and heads turned to behold him. The chairman of the meeting beckoned the Purple Sage towards the speaker's podium, and

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as he ascended the steps of the lectern an expectant hush fell over the assembly.

The Purple Sage was about to speak of his understanding of the great mystery when Coco the Learned, Master of the Qabalah, spoke out in a loud voice: "Tell us, before you speak of the Mysteries O Purple Sage, how long you worked in pursuit of the ultimate conundrum before you resolved the mystery?"

In a faltering voice, the Purple Sage declared that his revelation had come to him in an instant and that it had been so crystal clear that he had immediately seized upon its meaning."

"The work of an instant!" The Qabalistic master declared facetiously. "And our fore fathers have struggled in pursuit of the secret for untold centuries." And with these words, he departed the chamber shaking his head from side to side.

Before the Purple Sage could formulate a reply, another Master spoke out. This time it was Lassid, the Mystic: "And what spiritual exercises were you pursuing to lead you to this enlightenment?" he enquired.

"I was working on a new approach," the Purple Sage declared. "You see, the traditional systems have failed us thus far; for they have not allowed us to even begin to ask the right questions."

At these words Lassid let out a roar and departed from the chamber taking his followers with him.

The questions continued, thick and fast: "Where were you when the answer came to you?"

"In the arms of a beautiful priestess of the Temple of Nuit!"

"How can you verify your vision according to the lore of the Temple philosophers?"

"The secret does not reside within the Temple, but may be found in the Outer Court by any passing stranger!"

"Tell us of the riddle of the Egg in the desert?"

"I do not think that you are capable of understanding the secret lore if you continue to phrase the Mysteries in terms of cliché's," he replied.

"You do not speak to us in plain words," one Master objected.

"You ask riddles of me but will not let me speak freely!" the Purple Sage replied. But the crowd continued to question, heckle and desert him as they grew angry at his answers and as time passed the Purple Sage grew tired of the criticism from the floor and retired to his seat, signaling to all that he would say no more.

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Those that had remained to hear his revelation then grew angry with him in frustration and the crowd rose up as one and threw him out of the meeting hall; mocking him and heaping upon his shoulders the indignity of rejection.

Now at that time there was a gateway in the city walls that had never been used in the entire history of the citadel. Legend and folk lore had grown up around this gateway. Some said that the Chosen One would pass through it. Some claimed that it could only be opened by the angels. Some stories claimed that the gate led to higher realms, and that those who passed through it would never be seen again.

It had remained closed since the days of the mighty engineers, students of the Old Magicians who had planned the architecture of the Citadel according to the principles of the celestial harmonies of the Universe. It was to this gate that the mocking assembly led the Purple Sage.

Laughing and cajoling him with sarcasm and unkind remarks they challenged him to open the gate. "If you have truly achieved enlightenment, then you must prove it." One of them said with a bitter laugh.

"You are fools." the Purple Sage said. Stepping forward, he laid his palm flat against the stone face of the gateway and simply pushed and stepped through the portal into the light.

He was never seen in the Citadel again. For many centuries after this, every word of the Purple Sage's replies to the

Wise Men's questions were analysed, argued over and discussed.

New Qabalistic theosophies were interpreted in his words and novel systems of lateral thinking grew up based around the implications of his passing through the gate of no return.

But every so often, a young novitiate would pass unseen into the temple of Nuit by a secret door and would return to slip surreptitiously out of the citadel by means of the gate through which the Purple Sage had passed.

And these exits went unnoticed by the many for the servants of the star goddess are few and secrete their wisdom gently from this world in a manner beyond whispers and allusion.

The Thirty First Gate (Chesed of Netzach)

The Bell

Far across the desert and through the night they had ridden, these dusty pilgrims, driving their camels hard in pursuit of the new star.

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Caked in the white sands of the desert basins they paused to honour the rising sun whilst their retinue struggled to keep pace.

Two days ride ahead lay the Mountains of Madness, beyond which the fabled City of Pyramids dominated the western lands. One of the camel masters pointed and shouted to the mounted pilgrims: "One hour's journeying hence, and we shall find the oasis which we seek."

The leader of the white riders grunted, then signaled for the preparations for the adoration of the rising Sun to begin.

The travelers dismounted and raised their arms towards the sun. Leaning their heads slightly to the left they intoned:

"Hail unto thee who art Ra in thy rising.

Even unto thee who art Ra in thy strength.

Who travels over the heavens in thy bark, at this the uprising of the Sun.

Tahuti standeth at the helm and Ra Hoor abideth at the prow.

Hail unto thee from the abodes of Night!"

By the time they arrived at the oasis the sun was still low in the sky. A team of camels laden with silks for the eastern markets plodded towards them, led by a small group of merchants riding in a sheltered wagon. As the caravan of the star seekers passed by them in single file the camel master raised his closed fist in traditional greeting and, as the last of

the merchant's camels departed from the palm rich oasis, the first of the pilgrims arrived there.

A solitary figure, clad in the dark black and purple of the holy man sat watching the approaching caravan from beneath one of the leafy palms. When the pilgrims had quenched their thirst from the spring waters of the oasis and their servants had erected the tents to protect their number from the rage of the desert sunlight, the leader of the star seekers sent his manservant to the holy man, inviting him to the hospitality of his tent for refreshment and counsel.

Kif accepted, and broke his fast in the tent of the eastern bound caravan with a meal of fruit and dates. "Where are you bound, holy man?" the leader enquired, once they had finished their simple meal.

"I am bound for the City of Pyramids," Kif replied.

"Then you are indeed walking a winding path," the leader commented. "We have roamed this desert for generations, and sometimes visit there. Some tales say that every man and woman, in some lifetime or another must pass through its gate."

"It is given to me to have that privilege," Kif stated. "I would be grateful to you if you would share your knowledge of the pathway which leads there and also tell me of our own quest."

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It was the son of the pilgrim star seeker who replied to Kif, whilst refilling his guest's goblet with wine: "Who treads the path of the desert fox is a brother to us. Our camel master will set you upon the best path when you depart. But let me speak to you of our mission in the desert.

"We are musicians. That is our tradition. Our fathers and mothers sang with the desert winds at the raising of the pyramid city. We visit and sing with the running waters of the mighty rivers beyond the white sands: old songs, older than the songs we sing of the valleys and the plains. Our sagas tell the stories of the raising of the mountains; of the retreat of the great sea; of the coming of the sunlight and of the birth of the day.

"Once, every few generations, the heavens move and we sing with the stars and the Moon. We sing with the old stars, but sometimes there are new songs to learn and new stars to follow that we may catch their melody."

"You speak of the new star that rushes towards Jupiter?" Kif enquired.

"We do." The pilgrim leader answered, signaling for his son to refill his goblet. "It will collide with that mighty orb and be no more this very night."

"But it will sing a song in its passing that will be remembered as the overture of a new Aeon," the leader's son continued.

"We seek the place where our ancestors sang the song of the first star of the morning: the star of the goddess. She will hear the mighty song and whisper it in our ears whilst we lie in her secret place."

"The song of the shooting star will ring like a bell throughout the heavens," his father mused.

"May your songs continue to bring life to the world," Kif said with ritual solemnity. "I will hear your song in my dreams and pray to the gods of the heavens for the new awakening of the world."

"Now tell us if you have any need of anything that we may have to make your journey an easy one," the pilgrim leader said expansively. "You will find that your arrival within the City of Pyramids may not be the end of your journey. For there are many cities within the great city. Each is a perfect representation of itself and only after many adventures there can a man truly tell one from another and come at last to the true City of Pyramids on the shore of the Great Sea."

Kif tried to refuse the hospitality of the camp, but fresh stores of fruit, wine and bread were presented to him in a pack to ease his journey beyond the mountains. The camel master gave him directions and Kif bade farewell to the caravan with blessings and prayers of good fortune.

"Before you go, let me give you these tokens and words of advice." The pilgrim leader said in parting. "Here is a hawk feather, and also the feather of the peacock. They will serve

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as amulets of protection upon the path which you must tread, and also as keys to present to guardians who may question your right tread the path which we have set you upon. Present them to any soul who questions you and you will pass safely for they will know that the Watchers have sent you. But you may have to give one up to a guardian, somewhere along the way.

"Remember there may be guides like ourselves, and guardians too upon the path ahead: but no denizen of the desert is truly as he or she appears. Follow your shadow from here on and you will come to the winding pathway that must be climbed over the mountain range. Your shadow will then be behind you, until you come to the city where no shadows are cast."

"Farewell," Kif replied. "I will listen for your songs upon the desert wind from those very mountains."

"And take this song in your heart, as you pass from us," the pilgrim father said. He then began to hum a melody which his fellows took up in chorus as the holy man began his trek into the desert, And that same melody was upon his lips at one time or another during every day that followed.

The Thirty Second Gate (Binah of Netzach)

Having climbed the winding path up the mountain range, Kif reached the summit and paused to regain his breath and refresh himself with a drink from his flask of wine. An old tree stood a little way down the descending slope ahead and Kif sat beneath it, his back to the wood.

His journey from the oasis had passed without incident. Once he thought that he was being watched by unseen eyes, but he had passed onwards through the mighty sand dunes looking neither to the right nor the left; fixing his gaze upon the Hawk and Peacock feathers which he held before him.

As he had approached the rising mountain range, leaving the desert sands behind him Kif thought that he heard voices calling his name. But he did not look back.

Instead he fixed his attention firmly upon the song of the desert dwellers who sought after the song of the stars. Their parting melody was burned into his mind, having remained with him in a memory of hypnotic intensity since his journey from the oasis.

As he had climbed the winding pathway, the holy man caught the dull glimmer of ores of precious metals and the glint of gemstones only an arms reach from the rising natural stairwell. A treasure fit for a King might be bought for only a handful of these raw jewels, but Kif maintained his steady progress upwards.

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Whilst he rested the light began to fade in the West, and the stars blinked and twinkled in the skies above. A carpet of light cloud lay a hundred feet beneath the Holy Man's feet, illuminated by the faint light of a rising crescent moon to the south. Kif sighed at the beauty of the still night and gently fell into a sleep.

When he awoke the heavens were bright with starlight. The Moon had arisen and was majestically creeping westward, but the lights surrounding the planet Jupiter directly above were spectacular. A rainbow haze lay around the planet and Kif thoughts were of the song which was now being sung by the star seekers.

As his eyes adjusted to their surroundings Kif became aware of a soft voice in his ear. It seemed to him that it was a deep female voice coming to him from far away and yet it spoke in a whisper.

Although he was not afraid, the Sufi clutched the Hawk and Peacock feathers tightly before him. "Do not be stirred to fear, gentle wanderer," the voice said softly. "I have sheltered you beneath my boughs in the hours of your slumber and kept you from all harm. You may trust me for I recognise the symbols which you bear, and honour their significance."

"O honourable Talking Tree," Kif addressed the nature spirit.

"I recognise you as a guardian and greet you, with respect, as an equal."

"I am impressed by your keen insight," the Talking Tree replied, waving its barren branches in the night breeze. "Now answer me two riddles if indeed you are an equal. If so you prove to be, you may pass unharmed but not unchanged."

"What is the test?" Kif demanded, recognising the ritual procedure from folk tales of old and adopting the formal etiquette of the occasion. "I will answer your riddles and meet wit with wit."

The tree was silent for a moment before answering. A hushed air of expectancy and drama had crept into the night time stillness. Then the nature spirit spoke:

"To gain what you seek, you must lose what you need. To pass by, you must remain where you stand. You must give up all to tread this pathway further. To make space for what you must find, you must be filled up with what I demand."

Kif stood in silent contemplation for a moment before replying: "To lose what I need and remain where I stand will involve me standing naked before you." He shed his outer robes until he was garbed in only a single light robe and sandals, stepping out from the crumpled silks to leave them where he had stood.

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"It says in the Book of the Law that whosoever gives one particle of dust in such an hour shall lose all," the Sufi continued. "I will keep my sandals and under garment as is customary in such riddling matters, as I shall keep my pack.

"But, here," he said, offering something very small to the talking tree on the tip of his finger, "you may have this speck of dust. It is a crumb of the finest incense which I intended to burn to the Goddess. I now burn it to her in your name."

Reaching down, Kif took a charcoal block from his kit bag, lit a match and set it alight throwing the speck of incense upon it to smoulder and release its perfume.

"And to be filled with what you demand," the Sufi continued, "would be to yield completely to the trust which you originally asked of me. So I will offer you one of these feathers as a token of exchange for my freedom to continue upon the path."

"You have spoken wisely and with great insight," the talking tree complimented him. "You have arrived at my second riddle. For I will ask you to choose which feather you shall present me with. Choose ye well, for it shall be the final challenge."

"O noble Lady!" Kif said worshipfully. "I recognise you now as the lady Nuit herself. For is it not written in your namebecause of my hair, the Trees of Eternity.... in the Book of the Law.

"I now recognise the feathers which I bear. The feather of the Kestrel Hawk, sacred to Horus your son, which would bring you comfort; and the feather of the Peacock Hen, sacred in the lands of the East to yourself and the Priestesses of your Temple, which would bring you honour."

And so Kif held out one of the feathers and placed it upon one of the talking tree's branches, whereupon leaves miraculously began to appear.

"You have done well to so choose." the talking tree said joyfully. In a matter of minutes the branches and boughs were fully obscured by the wealth of leaf growth and, as these rustled in the night wind it seemed to Kif as if he could see the face of a beautiful woman speaking to him in the shadows and shapes of the leaves as they moved too and fro in the moonlight. "Depart from here as you are. You shall only face one more challenge before you reach the end of your journey. You have shown both discrimination and sensitivity in your approach to the Mysteries, go now with my blessings."

And so Kif journeyed onwards.

The Thirty Third Gate (Chokmah of Netzach)

As Kif made his way down through the mountain woodland slopes towards the Eternal City he came upon the ruins of an ancient Temple. The dim yellow light of oil lamps could be seen burning from within the shell of the building, and the Sufi sensed shadows moving to and fro amidst the fallen masonry and decay.

Deciding to give the building a wide berth, Kif searched the perimeter of the clearing for a route whereby he might pass unnoticed. The pathways to both right and left were overgrown with bracken and the tangle of untamed branches, affording no easy passage. And so the Sufi gathered his wits about him and proceeded cautiously towards the building.

As Kif approached the main gateway of the ruin, a small man in Eastern style robes of peacock blue silk stepped into his path, his palm open and outstretched.

"You may pass no further, O Seeker." the man said gently.

"Few pass this way, but those who do must take hospitality at this shrine and partake in the Ritual of the Serpent before they may continue."

"It seems that I have little choice but to obey." Kif replied, and the Mage led him within.

Seated upon the floor within the inner sanctum of the temple, Kif and the eastern sage faced each other over a low table.

Coffee and dates were served by naked servants, male and female, with flaming red hair and wild green eyes. A Hookah pipe was brought to them whilst they drank, eying one another cautiously.

Kif guessed that the Temple guardian must be at least a hundred years old. His robes, though clean, looked the worse for wear and the Sufi had to examine them with a keen eye in order to behold the detail of the embroidered crescent moons and stars within their folds.

"The ritual of the serpent must now begin," the Mage announced, and two musicians stepped out from a curtain behind him; one holding a flute and one a lyre. A third man then stepped out, holding a basket which he carried to the table and there set it down.

The musicians took up a baleful drone of a melody, and the flame-haired servants lit a charcoal block and set it glowing within a copper bowl upon the table top. The third man who had entered then reached into the basket and pulled out a snake which Kif recognised to be highly venomous.

The man then began singing to the snake and stroking it until it became stiff and tranquil. Placing it upon the table top before the eastern Mage, the man drew a dagger from his own robes and swiftly chopped off the head of the snake. Kif

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continued to sit silently, sipping his coffee and carefully watching the proceedings.

The servants were busily filling the bowl of the pipe with hashish resin and opium poppies, and when they had finished the snake charmer placed the severed head of the serpent on the top of the pipe's bowl.

When these preparations were completed, the old temple guardian placed the burning charcoal block on top of the snake's head and replaced the cap of the bowl.

Handing Kif one of the two mouthpieces attached to the pipe by red tubing the old man began to take deeply from his own; inhaling the smoke deep into his lungs and then breathing out a voluminous cloud of smoke through his nostrils.

"You must take the breath of the serpent seven times before you may pass through this Temple," he said ceremoniously.

"You must pause in meditation after drawing each draught."

And so Kif took his turn at the pipe, and as he did so the quality of the lighting within the chamber began to diminish in strength and the heady tones of the music swelled in his ears.

After he had taken the first breath from the pipe a vision of his youth presented itself to Kif. He saw himself lying in the

arms of a beautiful maiden whom he had loved as a young man. The bed they lay upon was adorned with leopard skins, and fabulous silks hung from the roof of the room in which they lay tangled in each others limbs.

The picture in Kif's mind then raced on to some future time when he sat at evening meal with this same woman and also three children she had bore him. The Sufi's mind reeled. This was not his own wife and family, merely a picture of what might have been or what might yet come to pass should he turn back from his quest.

"Return to me, my love," the woman's voice seemed to whisper in his ear. "Your own wife has taken another husband, and I am still young enough to bear you children."

"You may lay down the pipe and return whence you came in safety," the Sage's voice brought Kif out of his reverie, and he shook his head to signal his determination to continue.

Taking a second draught from the pipe, Kif found his mind wandering again. This time he beheld himself returning from the desert to his home city with rare herbs and roots to heal the sick and infirm. The assembled citizens cheered his return at the city gate, and the faces of the sick and dying were ecstatic with joyful expectancy.

"Return to us, Kif," their voices pleaded. "Your new found wisdom will improve our sciences and medicine. You will be worshipped amongst us so that your name will not fade from memory for two thousand years or more." And Kif

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once more opened his eyes and shook his head at the elderly Mage.

Once more, Kif drew the smoke from the pipe into his lungs and closed his eyes. A vision of himself at the head of a victorious army bearing standards emblazoned with motifs of the Lion and the Horse; symbols of victory and conquest to his people. In his hands he carried the original Book of the Law and his female consort bore the Stele of Boulak within her arms.

All around, couriers rushed towards him to report the collapse of the infidel kingdoms and the triumph of Thelema.

"Return and lead us in our Jihad, O warrior priest." The voices called within his ears. But again, the Sufi opened his eyes and shook his head at the temple guardian.

Taking a fourth toke from the pipe, Kif beheld a vision of himself reading from the Book of the Law to the people upon the Temple steps.

"Return to us and write down the hidden chapters of the Book of the Law." The voices called to him. "Become our Lawgiver and we will build the Kiblah in your name." Once more the Sufi shook his head at the sage.

Taking yet another draught of smoke from the pipe, Kif beheld himself seated upon a throne within the Holy of Holies. As High priest of the Citadel, he was entitled to sit

upon the throne in the holy place as a normal part of his duties.

Once more, the voices called out to him: "Return, O High Priest and return to your duties and all shall be as it ever was." But once again, Kif opened his eyes and shook his head.

Taking a sixth breath from the pipe, Kif closed his eyes once more and beheld a vision of the people crowning him King before crowds who knelt in supplication before him.

"Return to us, learned master," the voices again implored.

"Return and we shall make you king of all the Middle Kingdom where we dwell." And Kif was lost in the vision of majesty and splendour that accompanied his crowning. But, after a few moments, he again opened his eyes and shook his head at the old man.

"You have stood the test well," the ancient one said. "After the seventh breath of the Serpent, most seekers are addicted. You must take one more draught from the pipe and depart, or depart now and return whence you came."

And so Kif took up the pipe once again. But before he drew upon it a vision of the Eternal City of Pyramids came into his mind and he stood up and cast the pipe down.

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"I will not draw from the pipe again." He stated flatly. "But I will not return whence I came either. Show me the way from this place and I will go in peace. Refuse me and you may expect the direful judgment of Ra Hoor Khuit. I am filled with the spirit of the smoke and will surely tear this temple apart if you do not satisfy me"

The old man laughed. "You have passed the test, and may proceed on your journey," he said. "For this is the gateway that may not be entered by those who fail to cast away the veils of illusion which bind them to the world of desire. You have reached the point where there is a fork in the road ahead.

"One more toke upon the pipe and you surely would have surrendered to the genie of the smoke. Few travellers are able to survive even three draughts of the pipe. Go in peace, my servants will lead you to the egress. Few indeed pass through this gate, but those that do never regret their decision to travel beyond this place and never return.

And so Kif departed from the ruins. But as he looked back over his shoulder he saw that, from this angle at least, the Temple seemed fully restored to its former glory and was once again whole.

The Thirty Fourth Gate (Kether of Netzach)

Kif wandered alone in the suburbs of the City of Pyramids. The streets were empty of traffic and not a soul stirred out of doors, for it had been the hour before dawn when the weary mystic had entered the city, and the sun was even now barely above the horizon.

The City of Pyramids was not enclosed by walls, and no guardian stood before the gate. The gateway to the City was no visible one, being composed of the totality of life experiences necessary for any man, woman or child to find the gateway that is both within and without.

The pyramids of the City were astonishing to behold. Every dwelling, every public building and every temple were pyramids of different sizes, each coloured brightly in flashing colours of marble stone.

Trees, heavily laboured with apples, oranges, pears and fruits of exotic varieties lined the streets. Elaborate drinking fountains of fantastic design stood at each street corner, surrounded by baskets of pomegranates and bread.

Kif took refreshment and paused to meditate upon the splendour of the city streets. As the sun rose higher above the horizon, the pyramids cast their long shadows westwards. He had entered the city leading on the thin road winding down from the mountains and the main centre of the metropolis lay before and below him, to the South.

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After a refreshing break, Kif continued upon his journey towards the city centre. As he continued through the streets the city's inhabitants became more evident and, after an hour's walking, Kif began to recognise individual faces amongst the growing early morning bustle. Those he passed smiled politely and cheerfully and some stopped and bowed to him before continuing on their way.

Happening upon a newspaper vendor upon one street corner, Kif stopped and said: "Hail friend! I am a stranger in a strange land. Would you please tell me something of this place, and where I might barter for food and goods."

The Newspaper seller looked at Kif with a twinkle in his eye and a smile playing upon his lips, and then he laughed. "Forgive me my brother," he finally said. "You are Kif, the Mayor of this city. Everyone in this city knows you and loves you. My wife sleeps regularly with your statue at night in the Garden of Statues itself, and I myself have this same conversation with you every morning at precisely the same time.

"There is no bartering here. Take what you need and leave the rest. Those who desire the things which you possess and which you do not need may themselves politely ask you if they might take, or at least borrow them."

"But how is this possible?" Kif exclaimed. The Master of Wisdom was evidently finding himself for once at a complete loss concerning his understanding of things as they are. The street vendor reassured him: "Be at ease Kif. In this place all things happen at once. The division of night and

day itself is merely a convenient illusion, a convention if you like. Things get very confusing when it is both night and day at the same time."

"I came here to seek enlightenment," the sage remarked.

"And I'm merely a little confused."

"Don't be alarmed," the vendor said. "We've had this conversation every day for as many days as I can remember, so I know that you are going to come out of things well and pretty much in control of yourself. You have to remember that enlightenment is not the same thing as an explanation."

"So, the City of Pyramids really is the 'centre' of Eternity?" Kif remarked rhetorically.

"Oh, this isn't the City of Pyramids itself," the vendor replied. "Merely a reflection of it in the heart of the Microcosm."

"So where does that leave me?" Kif asked the man.

"Oh, here all possibilities are realised. Save for those which are anti evolutionary," the man said. "We try to weed out those cycles of happening for our own purposes. But you can be sure that you will lead a very full life and rise to renown and prominence amongst our number. Why, at this very minute, you are giving a speech on the town steps, winning an election within the town hall and elsewhere

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doing an infinite number of other worthy things including conversing here with me. This is Eternity. or at least a reflection of it, so there is plenty of room for these things to happen here."

"I must find the original City of Pyramids," Kif stated solemnly.

"You must tell me where I may seek it."

"But it can only be found here, in its own reflection." The street vendor replied. "At least by those of us who have travelled this far in our questing for the City. This is a true reflection of Eternity and so Eternity itself lies within its infinities."

"And the things that you have told me concerning my future are already taking place within this canvas of infinite variables," Kif muttered. "So, where can I meditate upon these things and gain a perspective upon them? I suppose that I should seek a Temple."

"Oh no," the man answered. "Take yourself off to the Garden of Statues and spend a few nights sleeping with the statues there. Your dreams there will inform you. Then, when you feel ready, go about your business in the City. Everything will happen as I have told you and you will indeed become Mayor of this City. When you need further clarity on the things happening around you, go back to the Garden of Statues and sleep with the statue of yourself. It is the key to Understanding. You cannot physically go much

further. You may join our brotherhood of the elect, and you are free to live amongst us for an Eternity. But you must seek your own Eternity within yourself. If you wish to pass beyond the City you will find that the Valley of Small Circles has a number of distractions to offer.

'None who have travelled beyond the city have passed any further than there, and all who have set out on that journey have returned. Move amongst us, you are welcome. The great men and women of the ages are all resident here. You may have seen Einstein delivering the milk earlier, and Ambrose Bierce is giving a lecture in the City Chambers this afternoon. Of course they are doing different things elsewhere in the City. Go now! I will no doubt speak to you again tomorrow, even if you will also be doing other things elsewhere in the city"

And Kif did as he was bidden, wandering around the shade of the City of Pyramids meeting with the wise and laughing with the cheerful people of the metropolis. That night he took himself off to the Garden of Statues and slept with the statue of himself, and after this he was able to perceive all that lay around him with a keen sight and alertness.

The Six Gates of Tiphareth

The Thirty Fifth Gate (Tiphareth of Tiphareth)

One afternoon Kif was playing dice with Einstein in Laughing Sam's Diner, when a few stray physicists and their friends wandered in from the university campus. Every day for an eternity they met at this time of the day to play the game of chance.

Einstein waved his hand, motioning Heisenberg and Feynman to take their places beside him. Kif noticed that Aristarchus, Leibnitz and Duns Scotus were in attendance today and they sat down upon either side of him leaving their companions to stand around the gaming table and look on.

"No sign of Thomas Aquinas today?" Kif enquired of his friends.

"He's still counting the Angels on the head of a pin," Aristarchus explained.

"I still maintain that there are too many," Duns Scotus interjected.

"He should try Calculus," Newton said dryly, more than a little drunk.

"An immaculate conception," Duns Scotus retorted, raising his glass to Newton.

"What do you think, Heisenberg."

"Can't say I'm really sure," he replied.

"Come on, let's get these dice rolling," Einstein said impatiently. "Who's betting?"

All except Aristarchus threw down a bundle of notes upon the Table. "I still say that the lore of the die only operates in a four dimensional space time reference wherein a sphere remains a sphere from all vantage points," he said solemnly; aware that his words would delay the game with speculative debate. "Here in our fake City of Pyramids, even the pyramids have been known to vary with the seasons and a sphere often mutates so that it does not often remain even circular." "I wish that you would cease referring to our city as a fake copy," Duns Scotus said pointedly.

"Leibnitz and I were having dinner with Moses de Leon the other night," Feynman interrupted. "We were discussing this very problem: Relativity within Eternity and the nature of the Self within that kind of a continuum."

"Did you come up with anything interesting?" Kif enquired.

"We did have some interesting thoughts upon the nature of our daily game of dice," Feynman responded cheerfully.

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Everyone huddled closer. Feynman was a storytelling physicist and his tales were one of the delights of the community. His insights were unique.

"Well, Feynman continued. "We figured that in Eternity, Relativity has to be elastic; like the gravity-well idea of mass affecting space-time."

"You are implying that consciousness in Eternity has to be a non-localised event that can only be accessed by a single reference point at any one time," Duns Scotus interjected excitedly, jumping ahead of the philosophical event horizon with the deftness of a man wearing neural seven league boots.

"I was going to get around to that at the end, yes," Feynman said with a smile in his eyes. Then added: "And this means that beyond this City there can be no more individual sense of identity. It merely becomes a case of a very fast man playing a somewhat complicated game of tennis against himself in a variety of dimensions of Space and Time."

"In order for me to pass through the Six Gates of this stage of my journey, I must seek the advice of that Aspect of myself that has already passed through those gates and yet still remains within this crazy citadel of Eternity."

"Passed through the gates, and yet remains?" Duns Scotus enquired in a puzzled tone. "Surely that is impossible."

"Not for a man who has turned down the sheets in Hilbert's Hotel on more than one occasion," the Sufi said confidently.

"Your musings on Eternity and the Dice Game - a tale not yet fully told - give me the idea that Eternal variation must also contain the possibilities of each of the things that did not and yet cannot happen."

"Your musings sound familiar," Duns Scotus said, scratching his chin then breaking into a slow crafty smile. "I'm sure that I may have used that argument once upon a time."

"I go now, to seek my Aspect. He will be somewhere about, and I have Eternity to find him in," Kif said, rising to his feet.

"And there's no time like the present to do it." And with those words he left the room.

Aristarchus was the first to speak: "I do not understand," he said.

"I think that our old friend has pulled a favourable fortune cookie today." Feynman said approvingly. "He portrays our gaming with dice in a unique perspective. Especially so here in the City of Pyramids."

"The fake City of Pyramids." Aristarchus said smugly.

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"No. Merely a City of Fake Pyramids." Feynman stated in a matter of fact tone. "But in Eternity the Whole includes the Facsimile, the reflection and the point of reflection too. So the fake is the real, in that it is a gate in itself that leads to the real."

"In Eternity." Aristarchus pointed out.

"Which is, at this time and all times, where we are at this moment." Feynman continued.

"So there can only be a single point of the focus of consciousness beyond the sphere of this City where even illusion must be real." Leibnitz mused out loud. "And that can

be the only point of objectivity from which all may be judged fair and true."

"And that point of focus must necessarily be everywhere at all times, alive and sentient." Duns Scotus announced. "So Kif stands a very good chance of communing with his Aspect, sooner rather than later. Now that he himself has focused upon the matter with some urgency."

"And the Dice game?" Aristarchus queried.

"The Dice are not true. Like the Cubic Stones which are themselves Formless and Void: Tohu and Bohu." Duns Scotus explained, expansively.

"I think that was Kif's realisation, and that may give him an edge in the game," Einstein muttered, examining the dice and suspecting them - correctly - to be Tesseract. "We must continue, albeit blindly, and never give up the quest."

"Come again?" Aristarchus prompted.

"In plain words: If God does not play dice, then someone must." Einstein said bluntly. And upon this matter, he said nothing more. But from that day forward, he always won in his Dicing.

The Thirty Sixth Gate: (Geburah of Tiphareth)

Kif had received an inspired revelation, an understanding of the nature of Eternity that helped to free his mind from the illusion of singularity which abides solely for those who inhabit the lower kingdom of the five senses.

From the day of his enlightenment, the focus of his consciousness was not limited by linear recognition and he began to discover the true city within the City of Pyramids.

Within hours of setting out to take a fresh exploration of the divine city Kif met old friends whose arrival he had been unaware of.

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He bumped into Coconut in the market place. Kilo also greeted him one afternoon in the city streets and their talk was full of philosophical speculations and imaginative theories upon the nature of the Quest.

One day, Kif met another Aspect of his Self.

"Come with me," the other Kif said, and led him to a small temple of some forgotten god whom Kif did not recognise.

"Few people come here," the other Kif said. "It is too quiet and does not pander to their vanities. It is a fit shrine and resting place for the true God."

"You mean that this place is where the Big Man lives?"

"WoMan actually."

"Well, I'll be.." said Kif.

"But I have something to show you," Kif's doppelganger said, as if suddenly remembering.

"Is it something for my eyes alone?"

"No," Kif's image stated bluntly. "All see it at some point. It is a jewel of The Light. But many fail to identify it. Kilo and Coconut have seen it already."

"And is that my task?" Kif enquired. "To identify it?"

"If you would understand in order to proceed further in the Quest," the other Kif replied. And then he reached into the curtains behind the altar and pulled them aside.

Kif gasped. There, suspended in mid air, floated a jewel of exquisite pure light which rotated slowly counter clockwise.

The Sufi was mesmerised and began to lapse into a light waking trance.

"What do you see?" the other Kif asked.

"I see the jewel of Eternity," he stated. And at that moment he beheld myriad images within the gem stone. Pictures of his life on Earth, and here in Eternity, flashed along the facets of the jewel.

"My goodness," he exclaimed, "it is the Jewel of my Soul. The many petalled lotus. Om Mani Padme Om."

"You are correct. Now, tell me how the jewel is cut?" Kif peered intently, trying not to be distracted by the images of past and future life experiences glistening before him. And then he saw it.

"It is a cube within a cube," he gasped. "It is the two stones of the formless and the void; Tohu and Bohu."

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"It is the vision of the infinity within each of us." the other Kif said. And those were his last words as an entity for it seemed to Kif that his double began to grow indistinct at that moment.

And then the image of his double swept towards him with incredible speed and merged with his own essence.

Kif reached out and took the Jewel from above the altar, and slipped it into his robes.

The Thirty Seventh Gate (Chesed of Tiphareth)

Coconut was resting in the courtyard of his castle, enjoying the luxury of the sun's rays. He had long ago made his fortune as a travelling hypnotist and had retired from his profession to a place beyond the City of Pyramids where he could enjoy the quiet of the valleys which lay beyond that mysterious place. Coconut's castle was a house of many mansions with its own garden of statues. Philosophers would make pilgrimages there to meet with Coconut and discuss the affairs of the city with him, or to experiment in the castle's alchemic laboratory, or merely to meet with one another to debate ideas.

As Coconut was idling in the sun Kif came wandering in through the gates of the courtyard. After greeting Coconut,

the wise man sat down beside his friend. "I have just returned from the valley of small circles," he said. "There were many Haints along the low road that leads from that place."

"Yes," Coconut agreed. "The stars in the heavens have been indicating strange times ahead for the lands beyond the great desert. All of us here will no doubt be experiencing the odd unexpected anomaly or two for a while yet."

"I do believe that a Talking Tree has been reported growing in the area too," Kif said casually.

Coconut smiled. "You are well informed my friend. It is only a sapling, but it is indeed already rapping. Teenage Talking Trees can indeed be a little loose of mouth, and this one in particular has a biting sarcasm."

Kif was silent for a moment, as if in deep thought. Reaching into his robes he pulled out the jewel of the double cube and held it out for Coconut to behold. "I tried to steal this from the Temple of the Lost God," he said. "But it is a jewel that is impossible to steal."

"And yet you possess it?" Coconut enquired.

"I have made peace with my daemon," Kif explained. "The multiplicity of being has now been replaced by the multiplicity of phenomena."

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"You mean?" Coconut enquired.

"When I entered the City, I soon became aware of the infinity of possibilities open to the Many Selves." Said Kif. "I have reversed the equation and now I am one with the time-track and have achieved the unity of the selves. I am simultaneously aware of all that has happened, is happening and has yet to happen from the focus of this moment in time."

"And the riddle of your stealing the jewel that cannot be stolen?" Coconut again enquired.

"It is the jewel of the Great Fall from the Throne," Kif stated. "It can be borne yet never taken. Hence I have always possessed it?"

"And me!" Coconut said, a secretly concealed smile now bursting upon his face. And with a swift reach of his hand he produced the same jewel from his own robes.

The Thirty Eighth Gate (Binah of Tiphareth)

When Kif returned to the City of Pyramids, he found that the flavour of the city's atmosphere had changed considerably.

The journey from Coconut's castle had been long and arduous and as time had passed Kif noticed that more and more Haints could be seen hovering on the edge of the roadway during the hours of twilight.

By the time that he reached the city walls the frequency of Haint disturbance had grown to a considerable level and upon entering the city, Kif began to comment upon this to the first people he came across who seemed at leisure to converse.

"Can't say I know what you mean," one said.

"Haven't noticed them myself," another responded.

One other merely said: "Haint yourself," and gave him a knowing smile before walking off, seemingly fading to become indistinct as his shape receded into the distance.

Kif was puzzled for a moment. Then his mind cleared and he took himself off to the Magick Shop where he knew he might find the means to resolve the growing suspicion that his personal momentum was moving faster than his awareness of it.

The walls of the Magick Shop were decorated with murals of snow crested mountain landscapes beneath azure skies flecked with white cumulus. Above, the ceiling was draped with a silk of jet black adorned with rare gemstones which glittered like starlight.

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In the front of the shop was a tent pyramid of the finest silk situated in the midst of two concentric magic circles, within whose trough grew magic mushrooms the size of a mans hands.

Mahindra, the shop's owner was talking to Doctor Dirk while Elron and Aine inspected the latest crop of freshly picked Cuban psilocybin.

"Greetings, O learned one" Mahindra said, looking up from his conversation.

"And to you too," Kif responded. Then nodded his head in greeting to the good Doctor who returned a smile. "I am in need of a trip and the services of your meditation chamber whilst it is kicking in."

Mahindra nodded his head. "Feel free to stay the night," he said courteously. "We are about to close up for the night but here's a key to the door, you can use the room upstairs to come up on your trip and then meditate in the magic circle when the shop is closed."

Aine handed Kif a medium sized mushroom and smiled graciously. After eating the mushroom Kif decided to remain downstairs and swap stories with the shop keeper and his friends, telling them of his journey from Coconut's castle and of the Haints haunting the way.

Dr Dirk played with his Van Dyke beard and paid great attention to the traveler's story. Mahindra nodded along,

interrupting only with the occasional pertinent question *to interrupt the wise man's tale.

When Kif had finished, Dr Dirk said: "There is very little to indicate that the presence of the Haints is any more real to the everyday inhabitants of this city than the city itself is to those lacking any real inner vision.

"I see a lot on my travels around this metropolis," he continued. "I take it that you have taken the jewel that cannot be stolen?"

Kif nodded. Dr Dirk looked towards Mahindra to take up the explanation. Mahindra said: "Dr Dirk and I took the jewel for ourselves some time ago. I think that you have come to the right place to find your solution."

"I think that you will find your conception of Haints changing over the next few hours," Dr Dirk said quietly. "They are no mere ghosts, as rumoured amongst the common people, but the true denizens of the City of Pyramids itself. Having taken the jewel which cannot be stolen, you will find yourself counting amongst their number soon enough; as we once did."

"Then I am talking to Haints?" Kif asked, amazed, and beginning to feel the first edges of the mushroom trip send shivers throughout his etheric body.

"There are many gates to the palace of the Great Mother," Dr Dirk explained. "As you pass through more of them, the

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Haints will become more recognisable to you as distinct beings. Indeed, you already appear to perceive some of them as corporeal beings; such as the last person you spoke to on the way here."

"Amazing," said Kif. "But forgive me, I must take myself away into the meditation room. I feel my trip coming on."

Bidding goodbye to all, he ascended the stairs to the chamber."

An hour later, Kif came down the stairs. The light was fading and only the street lights shining in through the window from outside illuminated the empty shop. Sitting inside the magic circle of living mushrooms, under the canopy of the silk pyramid, the wise man eased himself into a meditative state.

His consciousness was intensely heightened from the effects of the mushroom and the focus of his thoughts was more attuned to that state normally experienced by out of the body voyagers. The clouds painted upon the mountainscape adorned walls seemed to move to and fro in the half light and Kif's senses were disassociated to a degree that left his mind free to roam the world of potentia.

Taking the jewel which cannot be stolen from his robes he held it before him, examining it closely and looking into its depths. It seemed to Kif that it began to shine, with a light that originated from somewhere deep within itself, and as it

did so he began to discern the shape of Haints all around him.

"Greetings, fellow souls," Kif said in salutation. "I have walked amongst your brothers and sisters on the road to this city. You are the first I hope to exchange greetings with."

The Haint that replied was female and, as her shape became more substantial, the holy man could see that she was beautiful. Long auburn hair fell down her back in waves and she was slim and enticing and her vague features were faintly familiar to him. "I am pleased to meet you again, Kif."

She said. "Many of us have been monitoring your energies in your transitions through the Gates."

"I am privileged to have made your acquaintance," Kif stated flatly. The girl laughed at this. He continued: "The waves of revelation have given me something of a perpetual culture shock recently. I am afraid that the advantage is yours madam,"

"Make love with me," she whispered. And with those words she fell upon him, stripped him of his robes and took him into herself.

When they had finished making love, she leaned back.

"The energy transfer is complete," she whispered.

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"I know you," Kif whispered back. "I have faced many challenges upon the path that has led me to this point, and yet you have done things with me that only my wife and I have shared."

At this the girl began to laugh. "You fool. I am your wife."

"Leah." He gasped. Your form has changed beyond all recognition. And yet I do recognise you now."

"I am Babalon, I am your wife painted with the stars."

She said. "This Gateway is a gateway that all women share.

But there is a part of me that remains sleeping in the garden of Statues awaiting your return, just as you yourself look towards our reunion in the true flesh."

"Then I must return to accompany her here to join me," Kif said.

"But I am already here," Leah as Babylon teased. "You will have to work this one out for yourself. But remember, you can only be seen as a Haint now outside the shadow City of Pyramids. You have come too far to return whence you came."

Noticing that her husband looked slightly downcast, she continued: "You already grasp that Time is a non essential

when it comes to causality. You have taken your place within the Cubic Stone of the Vault. In fact, you have everything you need at this point to do your will as a free citizen of the true City. Look not downcast. The Leah that awaits your return in the Garden of Statues will always be there, in some dimension of Time.

"From this point on you will find yourself flashing in and out of contact with the true City more and more as your confidence in your own perceptions increases."

"Then, in some way, I have already returned and accompanied you hence." Kif said, almost to himself.

"Perhaps, by using the jewel that cannot be stolen, the Cubic Stone itself? And it is a reality that I have not yet accessed, else I would have past or future recall of it?"

"You should have more faith in women," Leah as Babalon stated. "I actually arrived here ahead of you. Dreaming has its own power of access."

"Well I'll be..." Kif spluttered.

"Truly is it said that the further one travels, the less one knows." His wife responded.

The Thirty Ninth Gate (Chokmah of Tiphareth)

In the hour before dawn, long after his wife had faded back to the shadow world of which Kif was only dimly beginning to become aware he sensed an ominously large shape shifting around behind him.

Sitting still within the silken pyramid within the magic circle, he nervously fingered the jewel of the Cubic Stone which hung around his neck on a thin cord. The atmosphere was electric with expectancy, and with the heightened sense of euphoria which his sexual and psychedelic experience had aroused.

Still, Kif could sense a powerful alien presence radiating pure energy and he became gripped with a paralysis that stifled his very breath. Suddenly the crystal cube began to emanate light, brilliant beyond intensity.

"I am Random! Your Guardian Angel," a voice whispered with sombre intensity.

"I greet you as an equal," was all Kif could murmur. "I have thought long and hard upon your coming, and always knew it would be at an unexpected hour," he then added.

"This is your moment of testing," Random continued. "I will be your ally if you truly know yourself. If not, then I will be your nemesis."

Kif swallowed hard and gave the entity his full attention.

"There are two tasks to fulfill in order to make your peace with me." Random continued. "Both require that you satisfy me on your knowledge of my true nature. First comes a question: What am I?"

Kif thought for a moment, his mind suddenly becoming clear. "You are my hopes and my fears." He said. "You have answered the question yourself in your asking of it. You are the angel I am the kinetic potential of, and also the demon of my most powerful desires."

"And what do you intend to do about me?" Random asked curiously, satisfied at Kif's answer.

Kif turned to face the angel. "I will welcome you." He announced. "There comes a time when we must live with whom we actually are and play the hand that is dealt to us."

And Random and Sufi became one, for good or ill.

The Fortieth Gate (Kether of Tiphareth)

Kif wandered for days exploring the sacred city. It seemed to him that the more time he spent examining the detail of

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the City of Pyramids, the more the facets of the real 'city within a city' revealed themselves.

Every night, at twilight, he would meet with his wife Leah at some prearranged location and explore the City at night. Kif was becoming more used to the ghostly Haints, and with the passing of each night they too became more and more substantial until he was able to converse with them.

Over the first month, Kif and Leah would make love together with increasing relish; their senses heightened and their minds and bodies aflame with the psychedelic effects of the mushrooms they had purchased from the Magic Mushroom shop. And afterwards Leah would remain longer and longer with her husband in their adventures in the gas lit streets of the City.

On the eighth night Leah led her husband by the hand over the first bell bridge of the famous 'Street of Seven Bell Bridges'. "From here you can see into the Abyss," she said.

"Stare first at the symbol of the sea shell upon the bridge's crest and then look down into the water, at the moonlight reflected there." Kif looked over the bridge's handrail and his eyes misted over. Somewhere in the depths of the water he could see shapes moving around. And then all became clear. Bound naked men and women were being tied to wooden platforms by green and black slimy creatures.

Centipede-like tendrils tore and flayed the flesh of their victims whilst half naked men and women looked on from

the edges of the torture pit with a depraved craving for blood lust shining in their eyes.

Breaking the spell with a click of her fingers, Leah led Kif on to the next bridge over the canal. This bridge had the motif of a closed human hand, which Kif meditated upon before looking into the water. Therein he saw a figure laid out upon a dungeon slab. The woman's skin had been removed from her body and she lay raw and defenceless, bound and pegged down to a torture bed. Two grotesque dwarves laboured over her eye sockets with red hot irons. Kif flinched away from the sight of the horror.

Leading Kif to the third bridge, Leah bade him to meditate upon the symbol of the open hand upon the bridge's crest, before looking down into the depths.

The horror which beheld him gripped his frame with an icy hand. The smell of burning flesh was unimaginable as Kif beheld the sad remains of the characters from the vision before him having their tongues cut out of their mouths and their ears and noses sealed with red hot brands. The Holy man was paralysed by the sight of these horrors and began to shake with fear.

At the fourth bridge, after meditating upon the symbol of the fallen corn stalk, the wise man beheld one of the disfigured creatures having his back broken over a wheel, severing all sensory input into the man's brain. His broken form was cast aside into a corner, onto a heap of similar forms of past humanity.

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The sights which Kif beheld at the fifth, sixth and seventh bridges (where the symbols of the black rose, the funnel and the snake eating the egg were to be found) are not fit for human comprehension. Here, the shells of the victims were given over to the demons of the pit for gargantuan perversions of the most depraved nature.

Tears filled Kif's eyes. "Why are you showing me these things?" he begged his wife.

"These are the fates reserved for those who turn back at this point," she replied. "Our task is to sublimate these energies so that the failings of the many are not to be truly wasted. Come, make love to me on this bridge and we will become one. Only the united may pass through this trial of fire."

The Five Gates of Geburah

The Forty First Gate (Geburah of Geburah)

A child was born to Leah and Kif, and they named her Alia. All of the inhabitants of the City of Pyramids brought gifts of incense and eggs of the crystal serpent for the child's nativity.

As Alia grew, Kif and Leah began to grow noticeably younger. And Alia grew most prodigiously and swiftly, aging a single year in what seemed to Leah and Kif to be a single month.

Her parents too began to grow younger at an equally alarming rate, until their apparent ages seemed to coincide.

Over the months, Kif had taught his daughter in the interpretation of the Law, and Leah had imparted that secret knowledge to her daughter concerning the mysteries of enchantment and vision understood by all women in their heart of hearts. Since Alia had reached puberty she had outgrown her parent's knowledge and in matters of philosophical discourse, logical analysis and intuitive understanding of human and angelic nature she was a constant source of surprise and inspiration to them both.

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At the time of the converging of the apparent ages of the twain, parents and child, Alia pointed towards the setting sun and said: "You must go into the West and seek the Night of Time. And you must go this very night."

Kif and Leah had achieved what could almost be described as a telepathic sympathy with their daughter, and recognised that she had identified a key moment in their mutual destinies.

The Great Desert, beyond which lay the Great Sea beckoned them beyond Alia's pointing finger. "You came to this place, but I was born here," she said. "The adventure has only begun for us, but for any of us to survive you must move on from this place and seek Amenta, lest we all find ourselves cast into the seven hells below the bell bridges."

And so Alia's parents packed two saddle bags with rations for the journey and, after many tender farewells, set out upon two ships of the desert sands towards the West.

On the journey westwards, as they were leaving the hills which surrounded the City Leah and Kif came upon an old brick forge and a blacksmith working upon a brand new sword there. Other swords which the Smith had recently forged hung from the rafter inside the doorway.

Stopping his camel, Kif commanded the beast to kneel and dismounted. "Tell me Smith," Kif spoke, "how much will you charge me for a sword."

"Thirty pieces of silver," the Smith replied. "But you must cure the sword yourself if you have the wit." He pointed towards the sword lying within the furnace.

Kif paid the man his money and put on one of the Smith's leather gauntlets before retrieving the sword from the fire. Walking out into the desert night, he cut himself across the left forearm with the glowing sword. Kif flinched as his blood dripped onto the floor, but the wound cauterised and healed as quickly as it had been made. He then thrust the white hot steel into the sand and blood to temper the blade.

"Truly you have claimed the sword from the furnace," the Smith said quietly. "You must bear it now into the West, and always carry it with you." And with those words he disappeared into the smithy with a smile upon his face.

The Forty Second Gate (Chesed of Geburah)

Alia watched her parents until they disappeared over the western horizon and began to make preparations for her own journey.

At dawn the next day she set off on a camel of her own towards the ice lands which lay to the north of the City of Pyramids. And after four days of journeying she came to the

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ice cavern of the God of the Crystal Snake where she conversed with the temple guardian.

"My father and mother are bearing the sword of Edom into the West," she told him. "I seek the Torch of the double handed one; the wand of power."

"You may find it by joining in congress with the God of the Crystal Snake himself and awakening the Torch within you," the temple guardian replied. And so Alia spent a further night at the Temple and prepared herself for sexual union with the God.

The ritual of Becoming lasted a whole night and a day. The Pythonesses of the Temple bathed Alia in milk baths, fed her rich foods and then gave her strange drugs and wines that foamed. The temple dance, which she joined, was a bacchanalia of revelry and at the height of the ritual the Crystal Serpent himself manifested upon the central altar, upon which the acolytes in his service had placed Alia for the orgiastic lovemaking with the god.

The magical union was observed in the presence of all, and Alia felt waves of energy and power coursing through her with each orgasm. At the climax of the rite, the Crystal Serpent God disappeared into the girl's body and Alia gave out an ecstatic cry.

All fell to their knees before her as breathless, she drew herself up from the altar. Her eyes shone with the knowledge of a thousand and one delights. Her skin glowed like burning

coals. Majestically she rose to her feet and proclaimed: "I am the Heart, and the Snake is entwined about the invisible core of the mind."

The temple guardian approached her. "You must bear the torch to the South," he instructed her. "To balance the passage of the sword westwards."

"And there I will make my home in the branches of the World Tree made of Ash, where I will light a beacon of hope for the world, Alia said softly. "It will be my final act of love, for the flame will burn forever and our children will build there a temple of glory. A temple of the ever burning flame. Then I will cast from me the burden of the Quest and make my own way to Amen-ta in the West."

"You are our Phoenix. O Torch Bearer," the temple guardian said reverently. Then more loudly, so that all could hear, he shouted: "Hail o ye twin warriors who guard the pylons of the middle path. One has come who will carry the light from the darkness, and who has the strength and wisdom to bear the flame with purpose and intent. One who sees the ending of The Way and yet who dares to look beyond the clearly marked path."

And Alia soon began her journey to the south. Bearing the fire of the Torch within her soul and changing forever the lives of those with whom she talked to or made love with at the oases and temples that lined the route of her journey southward.

The Forty Third Gate (Binah of Geburah)

Alia approached the shores of the Great Sea on camel-back. She was wrapped in robes of the deepest black silk which blew in the sea breeze from the west.

For three days and nights she had travelled from the South where she had set aflame the branches of the World Tree as a blazing beacon to those who would seek the promised land.

The warriors of light and darkness had appeared as two great columns of cloud in the east and the west as the first branches of the tree caught the flames which had leaped from her fingertips at her touch.

"O World Tree." she had murmured. "You shield and protect us, yet you exist to be climbed so that the very vaults of the heavens may be entered."

And the ancient tree burned ever brightly thereafter, as a sign to the evolved souls of mankind of the passing of the sword from the east to the west, without the flame consuming so much as a single leaf.

As Alia had left the burning tree she had picked up a lithe branch which had fallen to the ground. Later she fashioned arrows for her small bow which she carried even now on her approach to the shore of the Great Sea.

Dismounting from her camel, Alia ran along the beach to the seas edge. The Sun was rising behind her and the brightening of the waters was glorious to behold.

Taking her bow and quiver of arrows from her shoulder she slipped out of her robes and stood naked beneath the fading western stars save for her decorative anklet of the serpent. The weather was warming and Alia lay down at the edge of the water, with the incoming tide lapping against her ankles and naked legs.

Taking an arrow from her quiver Alia concentrated upon its tip and caused it to burst into flame. Placing it in the bow and tensing the cord with a determined pull she then sent it blazing over the waters of the Great Sea.

The incoming tide was reaching over her thighs and, as it touched the base of her spine, the flaming arrow plunged into the heaving waters.

An echo of an ancient ecstasy ran up Alia's backbone then, sending waves of rapture through her entire mind and body. The sky lit up into a brilliant scarlet which was reflected upon the mirror of the sea, and the image of a distant citadel appeared in the heavens above the horizon.

"This sea is made up of the blood of Saints. And the City may only be entered by the immortals," a disembodied voice sounded in Alia's head. "You will come upon the token of entry into the Eternal City somewhere upon these seas. You

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must use your craft and your guile. Only Serpents may swim in these waters. But you are of the Dove and the Serpent.

Choose your passage to the city with care."

And Alia meditated upon these happenings for a day and a night thereafter.

The Forty Fourth Gate (Chokmah of Geburah)

The Lost God and the boatman were sailing upon the waters of the Great Sea. They had been dredging the bottom of that mighty ocean in their search for the plant of immortality for over a year and a day. Now that they had successfully located it, they were celebrating their find with a bottle of the finest wine and swapping stories of old times.

The Lost God told a story of how he had made a friend of his greatest enemy, a savage created by the other gods with the purpose of opposing him in all his questing. His friend had lost his savagery after being introduced to civilisation by a sophisticated courtesan of the City of Pyramids with whom he had fallen in love.

He told the boatman of his friend's tragic journey to and consequent imprisonment within the underworld, and of his sadness concerning his friend's fate.

The plant of immortality lay safe within the hold of their vessel and as the afternoon went on both the god and the boatman fell into a deep drunken sleep.

Alia had shape shifted into the form of a serpent so that she might swim across the mighty ocean to the Eternal City of the West, and came upon their boat in the midst of the ocean.

Having stolen on board unnoticed, she eavesdropped upon their conversation and learned of the plant of immortality within the hold.

When they fell into their slumber, Alia transformed herself back into human guise and stole below. Returning to the deck with her prize, her footsteps awoke the Lost God who started after her.

Shifting her shape into the form of a dove and clutching the valuable plant within her talons Alia flew into the skies, leaving the angry god and the boatman far below shaking their fists at the air.

"I know you, Gilgamesh," she laughed gaily. "Your fate is sealed, for you refused to abandon your humanity; that part of you which was capable of nostalgia and weakness. Only those who are capable of change and adaptation may seize and hold the prize which you have been seeking."

The Forty Fifth Gate (Kether of Geburah)

A feast was being held in the Eternal City, to celebrate the wedding of the White King and his Red Queen.

The ceremony was held on the steps of the Palace of the city, and was solemnised by the Magisters of the Temple.

Flowers of rare scents and the emblems of Daath adorned the outer walls of the palace and the twin pillars which stood either side of the palace doorway were adorned with bells and rich fruits such as the pomegranate.

After the marriage ceremony had been performed, the assistant Magisters carried the King and his bride to the altar of the black and white double cube at the foot of the palace steps, where the love feast would be celebrated before the people.

Without pausing for a moment of sobriety, the King and the Queen divested themselves of their robes and joined in the embrace of sexual union to consummate their marriage.

At that moment a dove flew into the courtyard from beyond the city walls, carrying the plant of immortality within its beak, and landed upon the base of the altar.

The assistant Magister gently picked it up from the floor and, taking his ceremonial dagger in the other hand, slit its

throat in ritual sacrifice so that the blood of the divine bird spilled over the writhing bodies of the celebrants.

The plant of immortality fell to the floor of the altar where it took root, and a few drops of the blood of the dove dripped from the altar and seeped into the ground where the plant lay.

Years later, the plant of immortality grew into a mighty tree which gave forth all sorts of mysterious fruit from which the Magisters of the temple distilled the "wines that foam" of which the Book of the Law speaks.

One day, after a particularly fine feast in honour of an anniversary of the royal marriage, the White King and his Red Queen conceived a child after eating of the fruit of the tree and drinking of the wines that foam that sprang from that fruit.

The child would later grow to become the Queen of the Eternal Palace, full of wisdom and compassion for the world and all who trod upon it. But the King and the Queen were distressed, for they knew not what to name her. The learned and the scribes of the Eternal Kingdom were loath to proffer that no one could suggest a name which his daughter might bear proudly.

One day, upon the advice of the Chief Magister of the Temple, the King and Queen disguised themselves and took the girl child to the Garden of Eternity which had sprung up around the Tree of Immortality, where a wise man and his

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wife had lately taken up their dwelling under the branches of the Tree.

The Red Queen gave her baby into the arms of the Wise Man, saying: "Like the King and Queen of this city, we cannot decide upon a name for our child and will not rest until our problem is resolved."

Recognising the Red Queen beneath her disguise, the Wise Man replied: "Dear Lady. The questions we must face upon death are forty two in number. They emanate from the forty two assessors of the Soul. This question of yours, posed as it is at the beginning of a life, should reflect this."

"What do you suggest, O Wise Man," the White King demanded, aware that the sage spoke from the heart.

"You shall call her 'Alia'," the Sufi suggested. "which means 'Answerer' in my native tongue."

And the White King and the Red Queen returned to their palace and did as he suggested. And Alia grew to magnificence as the Queen of that realm, and became as renowned as Solomon for her wisdom and knowledge of the Divine Law."

Gates Forty Six to Forty Nine

"There are four gates to one palace. The floor of that palace is of silver and gold. Lapis Lazuli and jasper are there and all rare scents and the emblems of death...."

Liber Al vel Legis

The Book of the Law

Chapter 1 Verse 51

"On the Eastern gate, he placed the form of an Eagle; on the Western gate the form of a Bull; on the Southern gate the form of a Lion; and on the Northern gate he constructed the form of a Dog. Into these images he introduced spirits who spoke with voices, nor could anyone enter the gates of the City except by their permission. There he planted trees in the midst of which was a great tree which bore the fruit of all generations. On the summit of the castle he caused to be raised a lighthouse (Rotunda) the colour of which changed every day until the seventh day after which it returned to the first colour, and so the City was illuminated with these colours.

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Near the City was an abundance of waters in which dwelt many kinds of fish. Around the circumference of the City he placed engraved images and ordered them in such a manner that by their virtue the inhabitants were made virtuous and withdrawn from all wickedness and harm. The name of the City was Adocentyn.'

***Quotation from the Picatrix
in 'History of White Magic'
- Gareth Knight.***

Rites & Rituals

of the

Golden Dawn
Lodge

Fraternity of the
Sanctum Regnum

The Art of Invocation

The art of invocation is central to the theme of inspirational magic. This area of esoteric work is focused upon the attainment of states of revelation gained by stimulating the imaginative faculties. This is achieved through spoken, poetic orations - focused in theme and which contain resonance of tone and lexical content designed to be sympathetic to the subject of the rite.

The Order of the Golden Dawn scribe Wynn Westcott writing in the introduction to his translation of Eliphas Levi's 'Magical Ritual of the Sanctum Regnum' states:

"Thought is the life of intelligence; words show the creative force of thought, while actions are the last effort of words, and the desirable complement of words. Words have been spoken, thought has been translated into action; the act of creating, speech has taken place.

"A word is the requisite formula of a thought; an act is an exhibition of will. This is why prayer is a necessity, and may obtain all that it asks. A prayer is a perfected act of the will; it is a link connecting human words with the divine Will. All ceremonies, consecrations, ablutions, and sacrifices are prayers in action, and are symbolic formulas; and they are the most potent prayers because they are translations of word into action, showing will power and persistence and so they constitute real work. "

The classical model of esotericism, based upon the lore of “As above, so below” taken from the Hermetic work known as the Emerald Tablet of Hermes Trismegistos, is dependent upon the concept of Macrocosm and Microcosm: that all things manifest within the Creation have a correspondent sympathetic link with greater and higher forms held to exist in the Spiritual realm.

According to the classical schools of Hermetic philosophy, evidenced by the works of such notable authorities as Paracelsus and Cornelius Agrippa, certain plants, metals, animals and, according to the Abbot Trithemius – even Angels, were held to possess a sympathetic link with the planetary powers.

In the pre-Christian pagan world, by the time of the Roman Emperor Augustus, each of the classical gods were associated with one planetary power or another, and each priesthood demanded sacrifices or propitious offerings traditionally accepted to be pleasing to that particular deity. Specific perfumes were burned and the feast days of the gods were celebrated in the knowledge that all appropriate measures had been taken to ensure that the deity found his temple fit for habitation.

The modern occultist employs similar methods to access the spiritual qualities of the Divine energies, employing rites of enchantment to work towards the attainment of a privileged perspective.

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He or she employs the art of invocation within the context of a meditation, or within a ritual environment, to gain a harmony of mind and temperament consistent with the particular harmonic of each invocation in order to access a particular thread within that tapestry of many varied threads, which synthesize our experiential frame reference of the Universe.

The formula of invocation relies heavily upon enchantment and glamour, employing specific terms and metaphors, combined with appropriate rhythm and metre to provoke a response within the individual. Just as watching a horror movie can inspire fear and a mournful romance can inspire tears, the delivery of the invocations and calls employed by the occultist can call forth a response within the individual particularly tailored to a specific mood.

This is an art more sophisticated than the recitation of verbal affirmations or any 'think your way to success and happiness' program. The invocations seek to appeal to deeper levels of the human consciousness than the intellectual mind and seek to appeal to the imaginative unconscious and inspire an instinctive response, which may be focused by the Intellect.

The harmonics of each planetary throne can be thought of as similar to mathematical Sets. Just as mathematics organises sets of integers such as a set of even, odd or prime numbers, certain areas of the human condition are organised into thematic categories by the esotericist - employing traditional

lore and methods – and these sets fall under the sway of one planetary power or another.

When performing a rite of a particular planetary power, the occultist has made sure to previously identify the qualitative harmonics of that power to ensure that the rite is consistent with the intent of the working. If calling upon the qualities of Mars, courage and willpower, he will decorate his environment with objects associated with martial things ... play stirring music, hang red cloth banners (the colour of Mars) and read aloud the requisite planetary invocation before beginning a period of meditation upon the energies raised.

Jupiter, the planetary dignity corresponding to the father figure god of the Greeks 'Zeus-Pater', might be invoked in matters where the occultist seeks to attune his frequency of perception to the abundant treasury of Jupiter's benevolent energies. The influence of mercury might be invoked to inspire intellectual health and success, the Moon for poetic inspiration.

From this example, it can be understood that each planetary power is invoked as a metaphor for that field of potentia within the Macrocosm corresponding to forces within Nature, which can be characterised as discrete models or fields of influence. Throughout the invocations, each planetary power is addressed using its Hebrew Title. Saturn as Shabbathai; Mars as Madim, Saturn as Tzedek, Venus as Nogah and Mercury as Kokab. The Sun and Moon are also traditionally regarded as planetary powers within the

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discipline of Astrology and their respective invocations contain their own unique metaphors.

The influence of Saturn, addressed as Shabbathai in the invocations, is essentially protective. As the god of Time and space; old age; wisdom and protection from the powers of evil, the metal sacred to Saturn is Lead which traditionally protects against Evil. Saturn's influence is spread over all the jewels of the Earth and the 96 points of the sixteen Geomantic figures employed within the Golden Dawn tradition are representative of this and called upon within the Invocation of this planetary power.

The power of Jupiter, addressed as Tzedek to employ the Hebrew term for this planet guards the four cornerstones of the Universe and may be called upon to correct any wrong or injustice that offends. He is called the god of benevolence, whose influence will bring a 'wealth consciousness'.

Mars is the Lord of martial vengeance and may be invoked to bring about the destruction of one's enemies and also to protect from and destroy the powers of evil. In this manner, Mars protects in the same fashion as Jupiter, but destroys as it does so. The influence of Mars is capable of bringing about a change in affairs whose effects seem irrevocable. Those who seek to turn the power of events, which seem, to all intents and purposes, to be settled against the individual may also employ the call of Mars. Mars is the sphere of what has elsewhere been called the 'Will to Power'.

The carrying of the Torch of Will from East to West, is referred to within the invocation. Its light touches the North and south and illuminates the whole world. So the quality of the martial experience inspires the affirmation of the Will through action.

The Sun is the Lord of prosperity, health and honour and may be invoked bring about that state of mind associated with the same. There is a strong resonance with parts of Crowley's Gnostic mass within the structure of the invocation of the Sun, from where certain key passages have been appropriated to supplement the rite.

The influence of the spheres of Venus and mercury should be considered together.

Venus is the Sphere of Lucifer, the bringer of light, and rules over the sphere of the emotional aspirations. Venus also represents the goddess of Nature in all her aspects, both beautiful and terrifying, as the Sephiroth appointed to this planetary throne is Netzach upon the Qabalistic Tree of Life, in which are combined the generative forces of Nature.

The domain of Mercury is the sphere of human intellect, craft and wit. His influence may be invoked to inspire the mind and sharpen the wit or to guide in times of indecision and uncertainty. Mercury was the messenger of the gods, and is also interchangeable with the Egyptian Thoth, the scribe of the gods. Mercury corresponds with the Sephiroth

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of Hod upon the Tree of Life whose majesty is resplendent within the forms of nature.

When we are dealing with these 'forms of nature', we are actually more concerned with information coding of one form or another. This might be variant DNA, or the hierarchy of design of the periodic table of elements. The influence of the planet Venus as Netzach, can be thought of as the raw data of nature and the influence of Mercury as the innate formulas which organise the raw material into living organic forms.

The Moon is the mistress of wisdom and often the mirror of truth. She reveals her secrets in dreams and visions and the power to cast glammers is hers to bestow. The qualities of the Moon's influence can vary according to the phase of the moon – whether waxing, full or waning. The invocation of the Moon is ideal for those seeking to attune themselves to the intuitive, reflective side of their nature, or for promoting environmental atmospheres which may encourage imaginative creativity.

In *Magic in Theory and Practice*, Aleister Crowley comments:

"The danger of ceremonial 'magick' --- the subtlest and deepest danger --- is this: that the magician will naturally tend to invoke that partial being which most strongly appeals to him, so that his natural excess in that direction will be still further exaggerated. Let him, before beginning his Work,

endeavour to map out his own being, and arrange his invocations in such a way as to redress the balance."

He goes on to mention: "To 'invoke' is to 'call in', just as to 'evoke' is to 'call forth'. This is the essential difference between the two branches of Magick.

In invocation, the macrocosm floods the consciousness. In evocation, the magician, having become the macrocosm, creates a microcosm. You *invoke* a God into the Circle. You *evoke* a Spirit into the Triangle. In the first method identity with the God is attained by love and by surrender, by giving up or suppressing all irrelevant (and illusionary) parts of yourself. It is the weeding of a garden."

He continues a little later on with a description of the formula of how each rite of invocation should be structured: "The invocation will begin with a prayer to the god, commemorating his physical attributes, always with profound understanding of their real meaning.

"In the second part of the invocation, the voice of the god is heard, and His characteristic utterance is recited. In the "third portion" of the invocation the magician asserts the identity of himself with the god. In the "fourth portion" the god is again invoked, but as if by Himself, as if it were the utterance of the will of the god that He should manifest in the magician. At the conclusion of this, the original object of the invocation is stated."

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The planetary rites themselves may be employed individually or in combination.

Often, the invocation of mercury (to encourage speedy of progress) may be performed to accompany more stately and slow moving influences such as Saturn. Talismans constructed to combine the influence of more than one celestial harmonic may require the employment of the requisite planetary calls to infuse their essence.

The calls of the planets may also be employed as rites of meditation, the Call of the Sun on Sunday, the Moon on Monday, Mars on Tuesday, Mercury on Wednesday, Jupiter of Thursday, Venus on Friday and Saturn on Saturday. Otherwise, the rites may be employed as rites of celebration on occasions when a planet reaches its point or perihelion, or closest approach to the Sun.

The Qabalistic Cross

(Opening)

Touching the forehead say **At-eh**.

Touching the breast say **Malkuth**.

Touching the right shoulder,
say **ve-Geburah**.

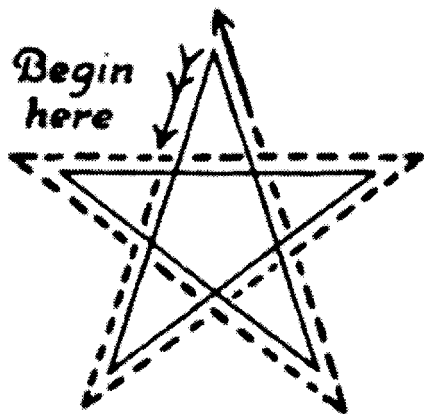
Touching the left shoulder,
say **ve-Gedulah**.

Clasping the hands upon the breast¹,
say **le-Olahm**.

Amen.

The Lesser Ritual of the Pentagram

Make in the Air toward the East the invoking PENTAGRAM as shown and, bringing the point of the dagger to the centre of the Pentagram, vibrate the DEITY NAME--YOD HE VAU HE--imagining that your voice carries forward to the East of the Universe.



Holding the dagger out before you, go to the South, make the Pentagram and vibrate similarly the deity name--ADONAI.

Go to the West, make the Pentagram and vibrate EHEIEH.

Go to the North, make the Pentagram and vibrate AGLA.

Return to the East and complete your circle by bringing the dagger point to the centre of the first Pentagram.

Stand with arms outstretched in the form of a cross and say:

BEFORE ME RAPHAEL

BEHIND ME GABRIEL

ON MY RIGHT HAND MICHAEL

ON MY LEFT HAND AURIEL

BEFORE ME FLAMES THE PENTAGRAM

AND IN THE COLUMN STANDS
THE SIX-RAYED STAR

Again make the Qabalistic Cross as directed above, saying
ATEH, etc.

For Banishing use the same Ritual, but reversing the
direction of the lines of the Pentagram.

THE GRAND QABALISTIC INVOCATION

Be favourable unto me,
O ye powers of the Kingdom Divine
May Glory and Eternity be in my left and right
hands.
May Pity and Justice restore my soul to its original
purity
May Wisdom and Understanding divine lead me to
the imperishable Crown
Spirit of Malkuth
Thou who hast laboured and overcome, set me in the
path of good
Lead me to the twin pillars of the temple that I may
rest upon them
Angels of Netzach and of Hod make ye my feet to
stand firmly upon Yesod.
Angel of Gedulah console me
Angel of Geburah strike if it must be so -
but make me more worthy
of the influence of Tiphareth
Angel of Chokmah bring me light
Angel of Binah bring me love
Angel of Kether confer upon me Faith and Hope
Spirits of the Yetzirahtic world withdraw me from
the darkness of Assiah

O ye luminous triangle of the world of Briah: cause
me to see and understand the mysteries of the worlds
of Yetzirah and of Atziluth

O ye Holy letter Shin

O ye Ishim assist me in the name Shaddai

Cherubim give me strength through Adonai

Beni Elohim be brothers unto me in the name Tzaboath

Elohim fight for me by the holy Tetragrammaton

Melakim protect me through Adonai

O Ophanim, Ophanim, Ophanim

Forget me not and cast me not out of the sanctuary.

Chaioth Ha Qadosh. Speak as a Man.
Cry aloud as an Eagle. Roar and Below:
Qaeosh. Qadosh Qadosh. Shaddai.

Adonai. IHVH. Eheieh Asher Eheieh.

Amen.

THE CONSECRATION OF THE WATER, SALT & ASH

Over the Salt Say:

May Wisdom abide in this salt and may it preserve our minds and our bodies from all corruption. By Chokmael and by the virtue of Ruach Chokmael, may the phantoms of hindrance depart here-from that it may become a heavenly salt; salt of Earth and Earth of Salt. That it may feed the threshing ox and strengthen our hopes with the horns of the flying bull. Amen

Over the Ash, say:

May this Ash return unto the fount of living waters, may it bring forth a fertile Earth, may it bring forth the Tree of Life. By the three names which are Netzach, Hod and Yesod. In the beginning and the end which are in the spirit of azoth. Amen.

Over the Salt, say:

In the Salt of Eternal wisdom, in the waters of regeneration and in the Ash whence the new earth springeth be all things accomplished by Elohim, Gabriel, Raphael and Oriel.

Throughout the Ages unto the Ages. Amen. Let there be a firmament in the midst of the waters and let it divide the

waters from the waters. The things which are above are like unto the things which are below and the things which are below are like unto the things which are above for the performance of the wonders of one thing.

The Sun is its father, the Moon its mother. The wind has carried it in the belly thereof. It ascendeth from Earth to heaven and again it descendeth from Heaven to Earth in like manner.

Plunging the first two fingers of the hand into the water, say:

I exorcise thee O creature of Water, by Him who hath created thee and gathered thee together into one place, that the dry land appeareth. That thou uncover all the deceits of the enemy and that thou cast out from thee all the impurities and uncleanness of the spirits of the world of phantasm that they may harm us not.

By the virtue of God almighty who liveth and reigneth unto the Aeons. Amen.

THE RITUAL OF THE HEXAGRAM

The Hexagram is a powerful symbol representing the operation of the Seven Planets under the presidency of the Sephiroth, and of the seven-lettered Name, ARARITA. The Hexagram is sometimes called the Signet Star or Symbol of the Macrocosm, just as the Pentagram is called the Signet Star or Symbol of the Microcosm. ARARITA is a divine name of the Seven letters formed of the Hebrew initials of the sentence:

One is his beginning. One is his individuality. His permutation is one.

As in the case of the Pentagram, from each re-entering angle of the Hexagram issueth a ray representing a radiation from the divine. Therefore it is called the Flaming Hexagram, or the six-rayed Signet Star. Usually, it is traced with the single point uppermost. It is not an evil symbol with the two points upward, and this is a point of difference from the Pentagram.

Now if thou dost draw the Hexagram to have by thee as a Symbol, thou shalt make it in the colours already taught and upon a black ground. These are the Planetary Powers allotted unto the Angles of the Hexagram.

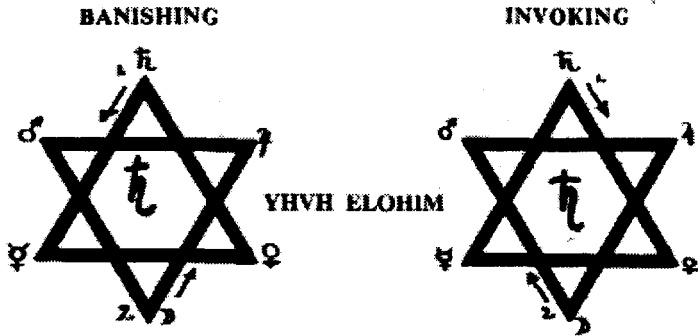
The order of attribution is that of the Sephiroth on the Tree of Life. Hence ariseth the Supreme Ritual of the Hexagram according to the Angles from which it is traced.

The uppermost angle answereth also to Daath and the lowest to Yesod, and the other angles to the remaining angles of the Microprosopus. The Hexagram is composed of the two triangles of Fire and Water, and is therefore not traced in one continuous line like the Pentagram, but by each Triangle separately.

All the invoking Hexagrams follow the course of the Sun in their current that is from left to right. But the banishing Hexagrams are traced from right to left from the same angle as their respective invoking Hexagrams contrary to the course of the Sun. The Hexagram of any particular Planet is traced in two Triangles, the first starting from the angle of the Planet, the second opposite to the commencing angle of the first. The Symbol of the Planet itself is then traced in the centre. Thus in the case of the invoking Hexagrams of Saturn, the first triangle is traced from the angle of Saturn, following the course of the Sun, the second triangle from the angle of the Moon.

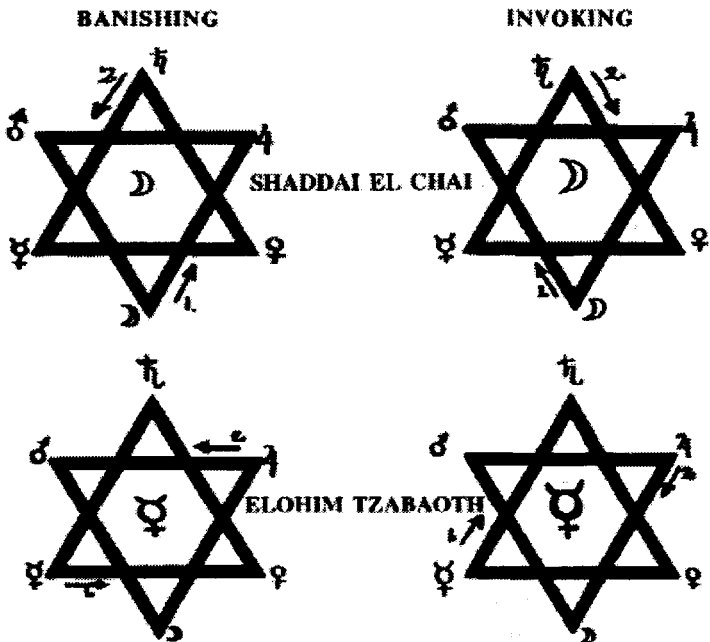
(Only trace the central Planetary symbol in practice -- the others shown on the diagram only for illustration.) Vibrate Ararita while tracing the Hexagram and divine Name of the Planet when tracing its symbol.

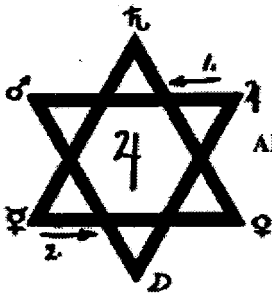
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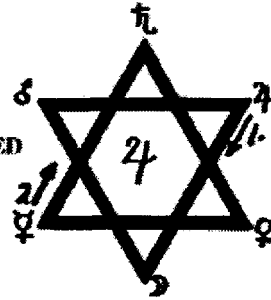
But the invoking Hexagram of the Moon is first traced from the angle of the Moon, its second angle being traced from the triangle of Saturn.

The banishing Hexagram for Jupiter, for example, is traced from the same angle as the invoking Hexagram, and in the same order, but reversing the current's direction. In all cases the Symbol of the Planet should be traced in the centre



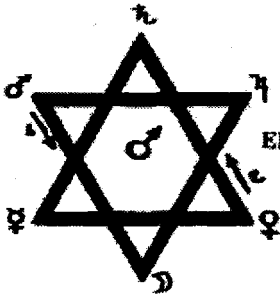


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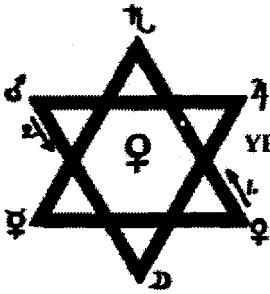
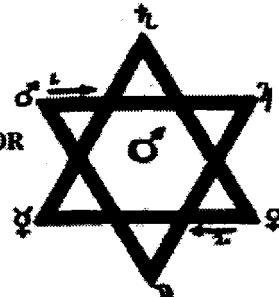


BANISHING

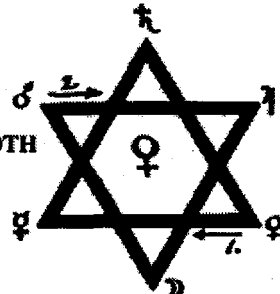
INVOKING



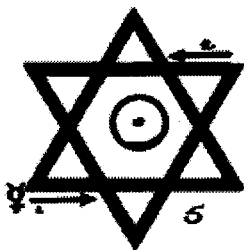
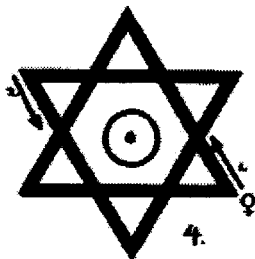
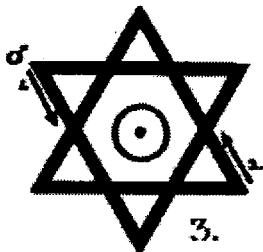
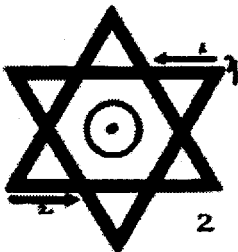
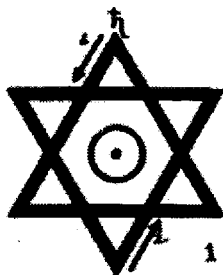
ELOHIM GIBOR



YHVH TZABAOth

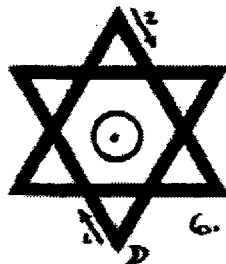
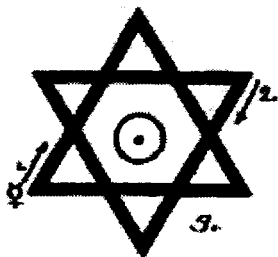
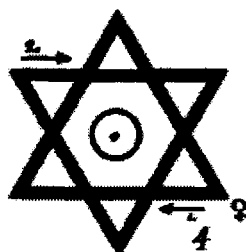
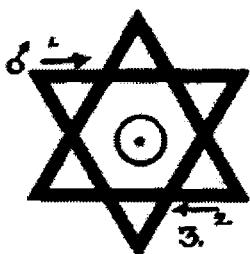
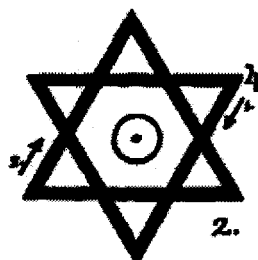
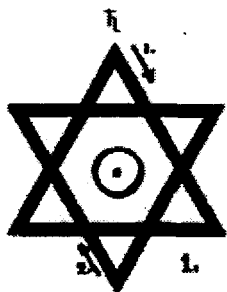


BANISHING



YHVH ELOAH VE - DAATH

INVOKING



YHVH ELOAH VE - DAATH

Remember that the symbol of Luna varieth, and as Moon in her increase she is favorable. But Moon is not so favourable for good in her decrease. The symbol of Luna in the centre of the Hexagram should be traced if in her increase; by the reverse in her decrease. Remember that the symbol in her decrease represents restriction and is not so good a symbol

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as the Moon in her increase. And at the full Moon exactly it is represented by a full circle but at new Moon a dark circle.

The last two forms of Luna are not good in many cases. If thou wilt invoke the Forces of the Head of the Dragon of the Moon thou shalt trace the lunar invoking Hexagram and write therein the symbol of Caput and for the tail Cauda. These Forces of Caput and Cauda are more easy to be invoked when either the Sun or the Moon is with them in the Zodiac in conjunction.

In these invocations thou shalt pronounce the same Names and Letters as are given with the Lunar Hexagram. Caput is of a benevolent character, and Cauda of a malefic, save in a very few matters. And be thou well wary of dealing with these forces of Caput and Cauda or with those of Sol and Luna during the period of an eclipse, for they are the Powers of an eclipse. For an eclipse to take place both the Sun and Moon must be in conjunction with them in the Zodiac, these two luminaries being at the same time either in conjunction or opposition as regards each other.

In all Rituals of the Hexagram as in those of the Pentagram. thou shalt complete the circle of the place. Thou shalt not trace an external circle round each Hexagram itself unless thou wishest to confine the force to one place -- as in charging a Symbol or Talisman.

From the attribution of the Planets, one to each angle of the Hexagram, shalt thou see the reason of the sympathy existing between each superior planet and one certain inferior Planet. That is, that to which it is exactly opposite in

the Hexagram. And for this reason is it that the Triangle of their invoking and banishing Hexagrams counter-change. The superior Planets are Saturn, Jupiter, Mars. The inferior Planets are Venus, Mercury, Luna. And in the midst is placed the Fire of the Sun. Therefore the superior Saturn and the Inferior Luna are sympathetic, so are Jupiter and Mercury, Mars and Venus.

In the Supreme Ritual of the Hexagram the Signs of the Adeptus Minor Grade are to be given, but not those of the Grades of the First Order, notwithstanding these latter are made use of in the Supreme Ritual of the Pentagram. And because the Hexagram is the Signet Star of the Macrocosm or Greater World, therefore is it to be employed in all invocations of the Forces of the Sephiroth: though the Signet Star of the Pentagram represents their operation in the Luna World, in the Elements and in Man.

If thou wilt deal with the Forces of the Supernal Triad of the Sephiroth, thou shalt make use of the Hexagrams of Saturn; for Chesed those of Jupiter, for Geburah those of Mars; for Tiphareth those of the Sun, and for Netzach those of Venus, and for Hod those of Mercury, and for Yesod and Malkuth those of the Moon.

Know also that the Sephiroth are not to be invoked on every slight occasion, but only with due care and solemnity. Above all, the forces of Kether and Chokmah demand the greatest purity and solemnity of heart and mind in Shim who would penetrate their mysteries. For such high knowledge is only to be obtained by him whose Genius can stand in the Presence of the Holy Ones. See that thou usest the Divine

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Names with all reverence and humility for cursed is he that taketh the Name of the Vast One in vain.

When thou tracest the Symbol of a Planet in the centre of a Hexagram, thou shalt make the same of a proportionable size to the interior of the Hexagram, and thou shalt trace them from left to right generally following the course of the Sun as much as possible. Caput and Cauda Draconis may follow the general rule.

When thou shalt invoke either the Forces of one particular Planet or those of them all, thou shalt turn thyself towards the Quarter of the Zodiac where the Planet thou invoke then is. For owing both to their constant motion in the Zodiac and to the daily movement of the same, the position of a Planet is continually changing, and therefore it is necessary for thee in such a case to erect an astrological chart of the position of the Planets in the heavens for the actual time of working, so that thou may see the direction of each Planet from thee. This is even more necessary when working with the Planets than with the signs of the Zodiac.

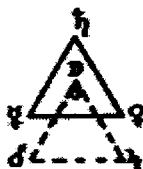
When thou shalt desire to purify or consecrate any place, thou shalt perform the Lesser Banishing Ritual of the Hexagram, either in conjunction with, or instead of that of the Pentagram, according to the circumstances of the case. For example, if thou hast been working on the plane of the Elements before, it will be well to perform the Lesser Ritual of the Pentagram before proceeding to thee work of a Planetary nature, so as thoroughly to clear the places of Forces which, although not hostile or evil of themselves, will yet not be in harmony with those of an altogether

different Plane. And ever be sure that thou dost complete the circle of the place wherein thou work.

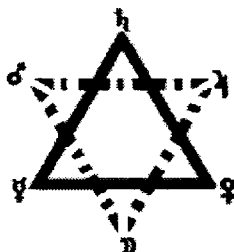
THE FOUR FORMS

These are the four forms assumed by conjoining the two triangles of the Hexagram on which the Lesser Ritual of the Hexagram is based.

The first form is:



The angles are attributed as in the diagram. Its affinity is with the Eastern Quarter; the position of Fire in the Zodiac. (Note: To form these from the usual Hexagram, lower the inverted triangle, then reverse it by throwing the Lunar angle up to the top from being lowest. Mars and Jupiter do not change sides.)



The second form is the ordinary Hexagram with the attribution of the angles as usual: the affinity being rather

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with the Southern Quarter, the position of Earth in the Zodiac, and of the Sun at his culmination at noon.

The third form is:



The angles are attributed as shown and its affinity is with the Western Quarter, the position of Air in the Zodiac.

The fourth form is:



The angles are attributed as shown and its affinity is with the Northern Quarter, the position of Water in the Zodiac.

With each of these forms the Name Ararita is to be pronounced. Also as in the preceding cases there will be seven modes of tracing each of these four forms, according to the particular Planet with those Forces thou art working at the time.

The Hexagrams of Saturn may be used in general and comparatively unimportant operations, even as the Pentagram. In these four forms of the Hexagram thou shalt trace them beginning at the angle of the Planet under whose regimen thou art working, following the course of the Sun to invoke, and reversing the course to banish. That is to say, working from left to right for the former and from right to left for the latter. Remember always that the symbols of the Elements are not usually traced on Sigils but are replaced by the Kerubic Emblems of Aquarius, Leo, Taurus and the Eagle head.

THE LESSER RITUAL OF THE HEXAGRAM

Commence with the Qabalistic Sign of the Cross as in the Lesser Ritual of the Pentagram, and use what manner of Magical implement may be necessary according to the manner of working, either the Lotus Wand or the Magical Sword.

Stand facing East, If thou desirest to invoke thou shalt trace the figure thus:



Following the course of the Sun, from left to right and thou shalt pronounce the name Ararita, vibrating it as much as

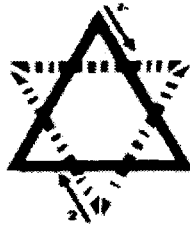
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possible with thy breath and bringing the point of the Magical Implement to the center of the figure.

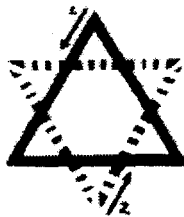
But if thou desirest to banish thou shalt trace it thus:



From right to left, and see that thou closest carefully the finishing angle of each triangle. Carry thy magical implement round to the South and if thou desirest to invoke trace the figure thus:



But if to banish then from left to right thus:



Bring as before the point of thy magical implement to the center and pronounce the Name Ararita.

Pass to the West, and trace the figure for invoking thus:



Banishing thus:



Then to the North, Invoking:



Banishing:



Then pass round again to the East so as to complete the circle of the place wherein thou stand, then give the LVX signs and repeat the analysis of the Pass-word INRI of the Adeptus Minor Grade.

ADDENDUM

Now in the Supreme Ritual of the Hexagram, when thou shalt wish to attract in addition to the forces of a Planet, those of a Sign of the Zodiac wherein he then is, thou shalt trace in the centre of the invoking Hexagram of the Planet, the Symbol of that Sign of the Zodiac beneath his own; and if this be not sufficient, thou shalt also trace the invoking Pentagram of the Sign as it is directed in the ritual of the Pentagram.

In the tracing of the Hexagram of any Planet thou shalt pronounce therewith in a vibratory manner as before taught, both the Divine Name of the Sephirah which ruleth the Planet and the Seven-lettered Name Ararita, and also the particular letter of that Name which is referred to that particular Planet.

Now if thou shalt wish to invoke the forces of One particular Planet, thou shalt find in what Quarter of the heavens he will be situate at the time of working. Then thou shalt consecrate and guard the place wherein thou art by the Lesser Banishing Ritual of the Hexagram. Then thou shalt perform the Lesser Invoking Ritual of the Hexagram, yet tracing the four figures employed from the angle of the Planet required, seeing that for each Planet the mode of tracing varieth. If thou deal with the Sun, thou shalt invoke by all six forms of the Figure and trace within them the Planet Symbol and pronounce the Name Ararita as has been taught.

Then shalt thou turn unto the quarter of the planet in the Heavens and shalt trace his invoking Hexagram and

pronounce the proper Names, and invoke what Angels and Forces of that Nature may be required, and trace their Sigils in the air.

When thou hast finished thy invocation thou shalt in most cases license them to depart and perform the Banishing Symbols upon it which would have the effect of entirely discharging it and reducing it to the condition it was in when first made -- that is to say dead and lifeless.

If thou wishest to bring the Rays of all or several of the Planets into action at the same time, thou shalt discover their quarter in the Heavens for the time of working, and thou shalt trace the general Lesser Invoking Ritual of the Hexagram, but not differentiated for any particular Planet, and then thou shalt turn to the Quarters of the respective Planets and invoke their forces as before laid down; and banish them when invocation is finished, and conclude with the Lesser Banishing Ritual of the Hexagram. And ever remember to complete the circle of the place wherein thou work, following the course of the sun.

THE INVOCATION OF SATURN

"O Mighty Star of Truth, that shines above the City of Pyramids.

"Thou whose rays sustain the roots of the World Tree; who art wrapped in a shroud of impenetrable dark. Your face is veiled from the children of Earth, but you have made their eyes to behold your wonders!

"Ancient of Ancients: Mother of Time; Scythe Bearer! Thou art the cold light at the heart of the diamond! 'The Beast of the Abyss' has lifted up his head to roar thy name, so that the 96 fold ray of thine emanation shall be rooted in the Palace of the King!

"Descend upon us, O mighty force, and protect us from the creatures of darkness and of Evil!

"Shabbathai! Marah! Ancient Mother! Bearer of the Waters of Purifying Salt! Throne of the World! Mantle of Truth!

The Winds of Eternity blow in thine honour, and the seeds of rebirth are scattered thereby!

"Descend upon us, O Mighty Force and preserve us from degeneration!

Appear unto us, O thou manifestor in matter of all those whose dwelling place is in the invisible world! Lead us unto the Temple laid over with Onyx, and show unto us the secrets of the sacred measures so that we may rebuild the Temple!"

THE INVOCATION OF JUPITER

"O Father of the Gods! O thou circle of the stars above, whereof my genius is but the younger brother! Marvel beyond all imagining! O Soul of Eternity, before whom Time is ashamed! O Sapphire Stone of Heavens enchantment! O Angel of Mercy whose image is Love; before thee I have covered my head and my face, and humbly I invoke thy favour!

"Glory be unto thee, O thou lord of the Living! Your Splendour flows out unto the ends of the Earth: for you have given the Law unto Man! Your face is of amethystine blue, and your nemmys filled with the Eagle plume!

"Tzedek! Tzedek! Tzedek! Star of the Magi! Sphere of Expansion! Unto you we raise our arms, that we may be lifted up!

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For in you is eternal Mercy abundant, and the grace of the righteous is yours to bestow!

"Tzedek! Tzedek! Tzedek! Irresistible light, come down from the stars, unto the woodlands where the hazel tree grows! For there we may cut ourselves a staff, to make sure our footsteps towards thee.

"Lord of the Righteous! Lord of the Just! Descend upon us on the wings of the wind and of thy nectar give us suckle!

"Descend upon us now - for I have given the watchword 'OSIRIS' unto the Jackal and been borne aloft upon Eagle's wings.

"Tzedek! Tzedek! Tzedek! Thou art my shepherd. Thou art my Lord! Descend upon us now, and make sure in our hearts the letters of thy Law!"

THE INVOCATION OF MARS

"O thou who are terrible in thy splendour; to whom it is given to wield the sword of five-fold flame! You have made us to fear thee! O champion of Fate that lighteneth and thundereth through the Ages, in thy chariot drawn by the Lion and the Ox.

Storm-bringer! Descend upon us and strike if it must be so!

"O Lord of the Just and Mistress of Splendour, make us to know thy terrible splendour! Thou friend of Purgation and Enemy of Ruin!

In thy name I have made my dwelling place in the boughs of the Olive tree of Peace! Thy flame have I fanned from the spark of the anvil, and thy sword I have claimed from the forge!

"By the power of thy word are our enemies cast down, and the powers of darkness destroyed. Your companions are the victorious and your joy is the joy of battle and strife - whose heroes await their reward in the pillar of the Just.

"Purifying flame of enchantment! Charioteer of the East! Lord of Purgation and enemy of Ruin! I have washed in the

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washing place of the South! I have rested in the North under the Oak! I have made my dwelling place in the Olive tree of Peace. And there have I borne your standard aloft, and the Mighty Sceptre called "Giver of Breath".

Your flame have I fanned from the spark of the anvil, and your hammer and forge have I reclaimed from the forge. Your torch have I carried from Darom to Tzaphon and the light of your flame has touched Mizraach and Maarab! Of you is said; 'His voice is as the roaring of thunder, and the bellows of the furnace of the Soul are his lungs', and thy dominion and thy power are made steadfast by virtue of the iron rod of the King.

"O blood red fire of the heart of the ruby! Bearer of the Sword of Fivefold flame! Descend upon us O Lord of the Just and bathe us with the splendour of thy terrible beauty."

THE INVOCATION OF THE SUN

"Indwelling Sun of Myself! Thou Fire! O six-fold star!

Initiator. Compassed about with force and fire! Sun-Lion-Serpent

Hail! All Hail! Breath of my Soul! Breath of my God!
ADONAI! ABRAXAS! SABRIAM! These are thy names;
begetter of all beings: Soul of all Souls!

"High in the heavens you are fixed in the midst of the twelve great destinies of Man! On Earth you are Light itself! And the shadow of thine Oak is long upon the floor of the valley! Star-Serpent, you are extended upon Earth in LIFE, for you have wound yourself about the roots of the Oak, as ON surrounds AD. And the mystery of your sacrifice is revealed in the scream: AI! IHVH! EHEIEH!

"Innocent Babe! Seed most wise!
Inviolat Maid! Lord of the Skies!
O thou Angel of God, arise thou in me!
Stretch forth thine arm and devour me, devour me!

Revolve thou, and whirl, wheel of life; Everborn!

Lead me through the gateway of night to the dawn!

For thy virtue is strong - of the Crook and the Flail!

Lord of Spirit; of Light; of the Elements: Hail!

"Eternal One! O thou synthesis of duodecimal splendour:

Thou the All-seeing; Illuminator of the pathway of Wisdom!

O thou RA! AHATHOOR! TUM! KHEPRA! Descend upon us and Illuminate the beauty of existence!"

THE INVOCATION OF VENUS

"Lucifer! Star of the morning! Arise! Arise, O thou flame of compassion, and cause us to bathe in the splendour of your emerald light! Upon our brow is set the nemmys of starlight; and we stand and behold as you bear the Goddess aloft in your arms!"

"From caverns deep and subterranean your song issues forth.

Verily upon the evening breeze through the twilight. Across moorland and the waters of lakes it drifts; calling us to evensong and worship. For your mysteries are contained in the sound of the tolling of the bells that call us to the Temple!

"To me! To me! Sings the Priestess in her rapture as, naked, she lies upon an emerald throne! Arise! Arise! O thou flame of the Nephesch, and cause us to bathe in the vision of the triumphing of beauty!

"Lucifer! Nogah! Arise, arise o flame of the Nephesch and attune that which lies eternally within us to the Cosmic symphony without! Bringer of Light! O thou bearer of the standard of the Royal Art - the Rose and the Cross! I worship you with peals of laughter, for the stuff of lust is the substance of your joy!

"Upon Wings of Wonder you bear me in my passions -
above the Cornfields and the Maize. And your knowledge
brings the fawn to the forest glade, and the Swan to the lake.

"Lucifer! Nogah! Lead me to the Temple steps and
illuminate my offering!

"Lapis Excillit! Lucifer! Nogah!

"Smaragdine lustre of the emerald stone and flashing
starlight!

Descend upon us and cause us to behold the beauty of thy
ways, and bless the aspirations of our hearts."

THE INVOCATION OF MERCURY

"Kokab! Kokab! Kokab! O thou whose light guides the ship
of RA as it ascends ever onwards towards the height of the
heavens!

Reveal yourself unto me, and lead me forever towards the
East!

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"Kokab! Kokab! Kokab! O thou who art worshipped in the shade of the Temples of Fire! From whose light the priests of Thoth and Anubis shield themselves with the leaf of the mighty palm! Reveal thyself unto us, and lead us ever onwards towards the East!

"O orange skinned lord of learning; architect of destiny; in thy name arise the sixty four champions of the eternal truth that is contained in the heart of the Opal! Let them stand before me now, as the primal light is refracted in the heart of the Opal, so it takes root in the very Soul of Man!

"Kokab! Kokab! Kokab! Arise o thou jackal headed denizen of the tomb, and write thou my name in the book of the living heart!

"Amongst the children of Earth you have caused us to wander, to tell them the glad word of your coming forth unto the World! But are you not with us even now, in our hearts and our deeds? Yea! Ever was it so!

Arise O thou jackal headed lord of the tomb, and write thou our names in the book of the living heart!

"O orange skinned lord of learning: In thy light of amber, our shadows are cast behind us - like unto the lumbering ape: Unto the stars, you lift us up, but you will not let us forget our origins. O champion of truth, descend upon us and lead us ever onwards towards the East!"

Kokab! Kokab! Kokab! O champion of truth, reveal your self unto me and lead me forever onwards towards the East!

THE INVOCATION OF THE MOON

"The Moon waxes! The Moon waxes! The Moon Waxes! And behold, a mist lies on the face of the waters. This is the veil of Night and of Time and herein are contained the mysteries of virtue!

"A virgin dances upon a lake of tears, where nenuphars pallow the glory of the sunset! But herein, is there no joy? Is there no ecstasy? Verily, the waters that are upon the Earth are moved by Her joy; and the heavens cry out with Her gladness! And the shifting reflections of the starlight in Her eyes are met in the minds of men!

"O lambent flame of twilight song, bend upon us and fill our minds!

"Behold, the Moon stands in Her fullness on the hilltop, and Maid and Wight lie entwined upon its slope. This is the first of the foothills where Diana and Priapus hold sway. For this is the place of the guardians of the ark of the mysteries of Silence!"

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"A leopardess roams in a glade of lilies, tending to Her young and the little flowers. And the mysteries of Her generation are contained in the logarithmic spiralling of its limbs!

"The twenty-eight mansions of the Hermit are Her foundation, and Her blessing is manifest in the solitude of Spirit. And Her passion and her strength are met in the very souls of men!

"O lambent flame of twilight song, bend upon us and fill our minds!"

The Moon wanes! The Moon wanes! The Moon wanes! And behold, a stillness lies upon the face of the waters. For this is the design of fulfilment, and herein are contained the mysteries of Knowledge."

"A woman, old and wizened, sits upon an ivory throne; and the Knowledge of both sadness and joy is within Her mind and Her soul.

But therein is there calm and equilibrium. The Scale of Adjustment and correction is given to Her, and Her power is contained in the wealth of power of the mighty sword with which She is girt!

"O lambent flame of twilight song, bend upon us and fill our minds!

"Lady of Night and of Eventide! First Guardian of the
Higher Light! Mirror of Truth! Spouse of the Sun and
Mistress of the Serpent Flame!

Illuminator of tranquil pathways and healing streams!

KHEP-RA! Eternal Scarab!

"O lambent flame of twilight song, bend upon us and fill our
minds!"

Zodiacal Magic

The plan of the birth chart indicating the exact planetary positions of the planets can be employed in a specific operation of talismanic magic which incorporates an interactive approach to working with one's natural energies.

Every student of the esoteric is aware of the fundamentals of Astrology: The zodiacal position of each of the planets within the heavens - and the relationship of these planets to one another – is an indicator of the flavours of the Macrocosm operational within the Present Moment at the time of the birth of a new Microcosm (individual consciousness).

When the birth chart of an individual is examined it can be seen to be a talisman of the composite energies of the individual. In addition to revealing the minutiae of detail of the personality traits of the subject of the natal horoscope and providing a basis for predictions concerning the development of life trends, the birth chart can be employed as a touchstone for operations of magical attunement and spiritual calibration. Such a talisman can provide the subject with the means of identifying the ingredients of the recipe of 'greater world' energies which originally combined influences with one another to provide his or her natural balance of energies.

As a map of these higher energies, this talisman can be used as a point of access to the original balance of powers.

Crystals and gemstones harmonious to particular planetary powers can be consecrated by the employment of the requisite planetary invocation at such a time when the hour of the day falls under the influence of the planet in question. The section of this paper dealing with how to calculate planetary hours on any day of the week should be consulted on this issue.

For a year and a half I had the opportunity of performing a rite of talismanic magic employing the matrix of the Glastonbury Zodiac as the template for my astrological talisman. This method of employing the landscape as the body of the talisman gave me an ideal opportunity to work with crystals and gem stones which are associated with each of the traditional seven planetary powers.

The Glastonbury Zodiac is one of several traditional zodiacal circles believed to surround places of power. According to traditional research, the body of the landscape features surrounding the Tor provides the template of the zodiacal signs with Glastonbury Tor acting as its epicentre and point of focus.

Selecting the individual gemstone associated with a particular planetary power as a feature of my own operation of magic, the invocation of that particular planetary power was used to 'charge' the crystal. I then awaited such a time as the position of the planet I was working with corresponded with the position it occupied at the time of my nativity and then buried the gemstone in that area of the Glastonbury Zodiac consonant with that sign. Once the relevant crystals and gemstones were placed in situ, the Tor could then be employed as a place of spiritual focus where

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rites of meditational attunement could be performed to recalibrate my natural energies to their original pattern of harmonics.

This operation took some time to perform, several months in fact and the focus in the first part of the operation was given only to aspects of my birth chart corresponding to the fast moving planets of Astrology: Mercury, Venus, Mars, the Moon and the Sun. The reasons for selecting the fast moving planets of the solar system in the opening phase of this talismanic operation depended upon the fact that the slower moving planets – Jupiter and Saturn take a number of years to complete a tour of the zodiacal band.

Were one forced to wait until Saturn occupied the same zodiacal sign as it did at the time of nativity then one could be waiting for 28 years or thereabouts. This may not be a problem if one is performing an operation of attunement related, say, to a birth chart of a magical oath sworn twenty eight years ago. However, when focusing upon the consecration of gemstones for the natal talisman it is possible to employ a computer-software astrological ephemeris to find out the time when the slow moving planets (Jupiter and Saturn) occupy the same house as at the time of birth. The rite of consecrating or charging a particular crystal or gemstone can then be performed at this time.

Commencing the operation is dependent upon close study of your own birth chart. The exact positions of the planets should be noted, so that their placement in the first, second or third Decante of a sign can be noted. Each Decante of a zodiacal sign is one of three divisions of ten degrees within the 30 degree band of the zodiacal circle that each sign

occupies. The zodiac is composed of a 360 degree circle, so each sign of the zodiac occupies 30 degrees of that circle.

A representation of the birth chart should be employed to house the crystals or gemstones once each has been consecrated with the FSR Planetary invocations at the correct time and hour. Each planetary crystal will be charged in the order that presents itself according to whichever planet is first to return to the place it occupied in the heavens at the time of the subjects birth.

The talisman will take form over a period of time and employing this method of building the talismanic form will give the subject pause to meditate upon the influence of each of the planetary powers as they return to their natal throne within his or her spiritual environment.

The Planetary Powers and their Influence over the Psyche

- Saturn – Self Discipline: Self Awareness.**
- Jupiter – Social Responsibility: Financial Acumen.**
- Mars – Determination & Drive: Will to succeed.**
- Sun – Physical health: Vitality.**
- Venus – Emotional aspiration: Personal Vision.**
- Mercury – Wit. Strategy Resources: Personal Focus.**
- Moon – Sexuality: Mystical vision.**

In the chart overleaf, it can be seen that each of the numbered Minor Arcana of the Tarot, except the Ace, have a

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correspondence with one of the three Decantes of each zodiacal sign.

In an example birth chart it may be seen that the planet Mars (relating to the Ambition and Personal Drive/Will to Power) falls within the first ten degrees of the astrological sign of Cancer. The Tarot correspondence with this section of the zodiac is the Two of Cups. The subject of the reading may employ the consecrated crystal and the Tarot card in question as items of meditation to tune their energies to the harmonics of their original imprinting by the Macrocosm.

Each of the planetary powers present in the birth chart will have a corresponding Tarot attribution accordant with the particular Decante of the zodiacal sign the planet falls within.

When the operation of building the birth chart talisman is complete, the Tarot cards corresponding to the placement of the planets may be placed around the glyph and employed in operations of meditational attunement.

The table overleaf indicates the attributions of the Tarot cards to the coordinates of the zodiacal signs as they are divided by divisions of ten degrees or Decantes

Decante (Division of 10°)	FIRE	EARTH	AIR	WATER
	ARIES	TAURUS	GEMINI	CANCER
1st Decante	2 Wands	5 Disks	8 Swords	2 Cups
2nd Decante	3 Wands	6 Disks	9 Swords	3 Cups
3rd Decante	4 Wands	7 Disks	10 Swords	4 Cups
	LEO	VIRGO	LIBRA	SCORPIO
1st Decante	5 Wands	6 Disks	2 Swords	5 Cups
2nd Decante	6 Wands	9 Disks	3 Swords	6 Cups
3rd Decante	7 Wands	10 Disks	4 Swords	7 Cups
	SAGITTARIUS	CAPRICORN	AQUARIUS	PISCES
1st Decante	8 Wands	2 Disks	5 Swords	8 Cups
2nd Decante	9 Wands	3 Disks	6 Swords	9 Cups
3rd Decante	10 Wands	4 Disks	7 Swords	10 Cups

The Twelve Great Zodiacal Invocations

Aries

Aries! Champion of High Olympus! Defender of cities and the tranquility of the pasture lands. The shepherds of Arcadia have nurtured thy shrines and the gladness of life's joy is thy gift.

Brother of Discord! Ally of the victorious! The sound of the roaring of thunder echoes the battle cry of the faithful in arms. You write upon the earth that which is dictated in the heavens. Lord of the joy that is battles own, strengthen us.

Thou art Knemu, ram of Tattu. Thou art Asar-Ba-Neb-Tattu and thy four heads show the uniting of Asar, Ra, Shu and Geb.

Giver of dauntless passion and youth, hear this call. Ally of Themis, hear this call. Lord of the joy that is battle's own, drive bitter cowardice from our heads and crush down the deceitful impulses from our souls.

AMEN.

Note:

Khnemu – “To join – to unite” (Egypt).

Khnem - “To build” (Egypt)

Khnem made the first egg from which sprang the sun in Egyptian myth.

Tattu – Resurrection (Egypt)

Taurus

Taurus! O Mer-Ur of the city of Anu; thou art Asar-Hapi of Het-Ka-Ptah!

Bull of God and Life of Ra! Thine is the steadfastness of the Earth and the evening star is upon thy brow!

Phoebus-Apollo! Champion of Knowledge! In thee are Heaven and Earth met together! Mighty Bull! The Ishim ride upon thy back and the wealth of the Earth is thy splendour!

O mighty King! Withdraw us from the passage of Time that we may witness Eternity. Bless us so that we may escape the fate of Cassandra and make sure our footsteps on the pathways of righteousness and truth.

AMEN

Note:

Asar-Hapi - (Osiris and Apis joined together by the priests of Memphis)

Phoebus-Apollo – The title of the Sun according to late classical period scholars.

Cassandra – True in prophesy, but never heeded.

Gemini

Amen and Ament! Thou who art the one god who didst form thyself into two gods! Divine twins, Shu! Tefnut! Earth and Sky! Hear this call!

Behold Asar lies in his tomb and Set doth reign unchecked! The pans of the balance are visible in the evening skies and Isis stands betwixt them in the glory of Eternity's Triumph. In her hands, the seeds of Hope and Faith! The redemption of mankind is hers to sow! O Angel of the power veiled in this form, lend unto us clear vision that we may discern the pathway forward.

As the Lover unites the inner world and outer worlds, so may we mediate our own understanding of Truth. O Angel of the power veiled in this form, make us steadfast in decision and wise in choice!

AMEN

Cancer

Oannes! Thou who came forth from the Ethyrian sea! Thou who taught us to work the land; who taught us to count the mansions of the Moon against the canvas of the stars; to build the ziggurats where burn the beacons of everlasting flame!

O Angel of the power veiled in this form, come forth and inhabit our hearts and minds!

Resolver of conflict: ride out upon thy chariot! With thy progress, all that is false shall fall before thee. Thou art the Gate of Man, O worker of wonders! Love is thy gift and Free Will is thy strength of arms.

Show unto us the mystery of thy generation.

O Angel of the power veiled in this form, come forth and inhabit our hearts and minds! And make Love abundant in our hearts.

AMEN

Leo

Behold the face of the lion of God! The Glory of Creation! The guardian of the twenty two temple steps, whose shadow is the dweller upon the threshold! In his eyes shines the light of eternal flame and his mouth is filled with the jewels of the Earth!

And the roaring of his voice is seven fold in its wonder – each part meeting part in the sevenfold palace. In the might of the roaring of the Lion is formulated that Holy and formless fire Qadosh which darts and flashes through the depths of the Universe.

At the touch of the fire Qadosh the Earth melted into liquor, clear as water.

At the touch of the fire Qadosh the water smoked into a lucid air.

At the touch of the fire Qadosh the air ignited and became Fire.

At the touch of the fire Qadosh, the fire dissipated into Space.

At the touch of the fire Qadosh, the Space resolved itself into a profundity of Mind.

At the touch of the fire Qadosh, the Mind of the Father was broken up into the brilliance of our lord - The Sun

At the touch of the fire Qadosh the brilliance of our lord was absorbed in the Naught of our lady of the body of the milk of the Stars.

Then only was the fire Qadosh extinguished, when the enterer was driven back from the threshold and the Lord of Silence was established upon the Lotus flower.

These things were expanded into the rays of the Crown when the Lion lifted up his voice to roar!

O Angel of the power veiled in this form, at the touch of the choir Qadosh, transmute our earth to water, our water to air, our air to fire and our fire to spirit and cause our souls to become a mirror of the living god and his works.

AMEN

Virgo

Hail thou great mother, that bearest the corn stalk; my body is the framework of the seven-fold palace and thou hast made thyself a bed of maize upon which to lie in the palace of the King.

Beneath thee art the seven pillars to uphold thee and thou hast revealed thyself at each apex in the form of the *Seven Hathors* of each palace. Verily thou art Mehurt *and* Hathor and of thy nectar have thou given us succour. The nourishment of all things in the seven palaces is in thy keeping and the virtue of healing is thine to bestow.

Thou hast made us to bathe in the waters of the river of life, for there shalt thou lead us to Eternity through death. Thou has made us to reap the five cubit high corn of the heavenly

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pastures for there shall we partake of the unleavened loaf! Thou hast made us to behold the fertility of the soft Earth, thy womb, for therein are contained the mysteries of thy generation. Yea – Of thy nectar hast thou given us succour.

Protect thy children, Earth Mother! Great Queen! For thy name was established upon Earth before Seb! Lead us betwixt the seven pillars towards Life and shroud us with thy love. O Angel of the power veiled in this form, show unto us the mystery of healing and true love.

AMEN

Libra

Hail O thou children of Orthrus, twin headed! Lion and Serpent, look with gladness upon us. Rhadamanthys hath lifted up his wan once more and the dog-days have drawn to a close.

Behold, the balance is set high in the heavens; for the Virgin is on my right hand and the Scorpion on my left. Maat, goddess of Judgment! Lady of the scales whereupon our hearts are weighed against our acts. O Angel of the power veiled in this form, show unto us the mystery of the cosmic balance as it swings to and fro and purge from us all that is not of the Divine.

AMEN

Scorpio

Hail Serquet! Thou mighty and terrible scorpion! In the midst of the summer heat didst thou arise to deliver thy mortal wound to the Sun-King.

Verily didst thou slay the child god, O servant of Set, but Ra lifted him up again. Readily didst thou lend thy venom to the slaying of the Moon Warrior Urion but, lo, was he raised up again in splendour.

Strike thee now, O serpent! O Scorpion! O Angel of Night! And strike swiftly that we may be lifted up purged of all malice and all evil. For in striking thou doth take unto thyself all of the Evil that is thine own. And in striking, open thou our eyes for surely they are closed.

Hail thou divine scorpion! Thy tail is lifted up even unto the heavens and thy sting is amongst the stars. Strike thou swiftly, O Angel of Darkness, that darkness may be purged from our souls. And lead us unto the avenues of redemption For we are the servants of the one god whose name is the God of the fifty Gates of Intelligence.

AMEN

Sagittarius

O thou Ullr of the North; Neith of Egypt; Artemis of Graco!
Hail thou Centaur Chiron! Divine Archer! As a single ray
of the sun thou didst loose forth thy shaft.

By the force of the Quesheth was thy power brought forth,
and thy place is in the heavens on the Bifrost Bridge: O
guardian of the portal! Thou Dweller upon the threshold.

Thy place is secured within the heavens O Lord. Thou art
the teacher of heroes. Of Rama, of Arjuna, of Odysseus.
Thou art the type of the divine archer and the powers of
light. O Angel of the power veiled in this form, show unto
us the glories of the ancient warriors, for we are the servants
of the one god whose name is the God of Glory!

AMEN

Capricorn

Hail thou divine Lord of the Earth and the Waters! Goat-
fish god; Dagon of Old. Behold, the energy of God is in thy
limbs. Solitary are thy ways and the high and lofty places of
the Earth are given to thee.

With joy you leap along the mountain ledges. With sureness
of foot you leap from ledge to ledge, for your feet will never
fail. O come forth from the seas, Lord of the earth! Lord of

the Waters and partake of the pleasures of the ultimate mystery.

The virtue of determination is given unto thee and thou hast trampled the Mountain of Men to dust. O Goat-fish god, Lord of the Lonely Place. Thou art solitary in thy ways and the precipices of the mount of the gods are full with thy low moan.

Come forth! Come forth! O Lord of the Elder rays and partake of the pleasures of the ultimate mystery.

AMEN

Aquarius

Hail, thou divine water bearer! Hapi, source of the Nile and bringer of life giving floods! Behold! The southern fish dies upon the strand and thou didst revive him with the waters of life within thy pitcher.

The wells of the Earth are sacred unto thee and the fountain of eternal life of the gods is thine own. Thou didst deliver the golden apples unto the Aesir! Iduna is thy name in the Northlands.

The well of Mimir is thy dwelling place and thou hath the sight of the gods, for you are the keeper of the Eye of Odin. Even the darkest mysteries of the dead are visible to thee – though they hide their shades deep within Nid Hog's den.

O Angel of the power veiled in this form, show unto us the flame of ancient wisdom.

AMEN

Pisces

Behold the Divine Fish of Law and Liberty! Apollo and Aphrodite! Venus and Adonis! This one immoveable. The other one, swimming and fluent. And they are chained, one to the other by virtue of a common bond of Love.

As Love binds law to liberty and liberty to law, so are we chained by a special bond to the Soul. O mighty arbiter of the divine grace of justice, lend unto us thy quill that we may write down our names in the Book of Life.

O mighty soul of all souls, lend unto us thy strength that we may affirm our bond to the mighty source of all. As the one fish may swim where he will, so long as the bond of love suffereth him, so allow our souls the benefit of all experience and all knowledge. O Mighty force of causation, lead us onto the path of Wisdom and Grace.

O Angel of the power veiled in this form, show unto us the mysteries of Life for we are the servants of Majesty and Love.

AMEN.

Shemhamphorash

The Magical System of the 72 Fold Name

1. The seventy two fold name of God, the Shemhamphorash (Divided Name), is projected around the Zodiac in seventy two units - each composed of five degrees of the 360 Degree Zodiacal band.

2. The Hermetic Tradition ascribes three Aspects which compose the Soul of Man or Woman, these are: the Animal Soul, the Nephesch; the Personality -the Ruach & the Higher Soul or Neschamah

3. The primary task of initiates, according to students of the Qabalistic path of esoteric attainment, is known as the attainment of the Knowledge and Conversation of the Holy Guardian Angel.

4. The system of the seventy two fold Shemhamphorash (pronounced *Shem-ham-f-or-ash*) reveals the Guardian Angels of each individual's 'three aspects of Being'.

5. In order to find which Angelic Form and Nature governs over the Physical well being of the Self, the individual's

birth chart should be consulted and note should be taken of the position of the Moon, its degree and Zodiacal sign.

6. In order to find which Angelic Form and Nature governs over the Personality and its well being relating to the Self, the individual's birth chart should be consulted and note should be taken of the position of the planet Mercury, its degree and Zodiacal sign.

7. In order to find which Angelic Form and Nature governs over the Spiritual well being of the Self, the individual's birth chart should be consulted and note should be taken of the position of the Sun, its degree and Zodiacal sign.

8. These zodiacal positions should then be related to the charts which are presented in the following document in order to ascertain which Angels of the Shemhamphorash govern these positions in the birth chart.

9. This knowledge will arm the individual as to which Angelic Guardian he should call upon should he consider any Aspect of his Animal, Moral or Spiritual Self in danger or imbalance. The Angels may be invoked by the use of the psalms (see charts following), however the operative should beware of the negative manifestation of the Angelic Nature which may occur in cases of thoughtless dabbling.

10. The powers of the Shemhamphorash may also be employed in Talismanic Magic, and in this case should be bound by the Pentagram and dispersed by virtue of the Pentagon.

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Upon ascertaining the zodiacal sign unto which a particular Angelic Power is ascribed, the planetary influence governing the Decan (first, second or third division of ten degrees) of the sign over which the Angel governs should be noted. In this way, the correct planetary and zodiacal invocations may be utilised in harmony in order to harness the Angelic influence.

Thus: the 1st Angel of the Shemhamphorash, 'Vahuviah' falls in the first degree of the Zodaical sign of **LEO** governed by the Decante ruled by the planetary influence of **SATURN**. In talismanic work related to this angel, both the invocations of Leo and Saturn would be combined.

Shemahamphorash

4 is the number of the letters of the name of IHVH

4 is also the number of the letters of the name ADNI, which is its representative and key. The latter name is bound with the former, and united thereto, thus I H N V D H A I, forming a name of eight letters. 8×3 (the number of the Supernal Triad) yields the 24 Thrones of Wisdom, the 24 thrones of the Elders of the Apocalypse, each of whom wears on his head a golden crown of 3 rays, each ray of which is a name, each name an absolute Idea and ruling power of the great name IHVH, (Tetragrammaton) - and the number 24 of the Thrones, multiplied by the 3 rays of the Crowns = 72, the name of GOD of 72 letters, which is thus mystically shown in the name IHVH as under; or as REVELATION says 'When the Living Creatures, the four Cherubim, the letters of the name give glory unto Him, etc, the 24 elders fall down before Him and cast their Crowns before the throne'. Consult REV. 4.9;10 - (i.e.; the Crowns, each of which bears three of the 72 names) and these 72 names are written on the leaves of the Tree of Life, which were for the healing of the nations.

These are also the 72 rungs of the ladder of Jacob, on which the Angels of God ascended and descended. It will presently be shown how the 72 Angelic Names are formed from the names of the Deity and also how their signification is to be found.

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REVOLUTION OF THE ANGEL	ZODIACAL	DECANTE	No
DIVINE NAME	SIGN		
YOD OF YOD	LEO	SATURN	1 VHV-IH
			2 ILI-AL
HVIH		JUPITER	3 SITH-AL
			4 OLM-IH
		MARS	5 MASH-IH
			6 LLH-AL
HEH (Final) OF YOD	VIRGO	SUN	7 AKA-IH
			8 KHT-AL
HHVI		VENUS	9 HZI-AL
			10 ALD-IH
		MERCURY	11 LAN-IH
			12 HHO-IH
VAU OF YOD	LIBRA	MOON	13 IZL-AL
			14 MBH-AL
VHIH		SATURN	15 HRI-AL
			16 HQM-IH
		JUPITER	17 LAV-IH
			18 KLI-AL

VAU OF HEH	SCORPIO	MARS	19	LVV-IH
			20	PHL-IH
VHHI		SUN	21	NLK-AL
			22	III-AL
		VENUS	23	MLH-AL
			24	ChHV-AL

YOD OF HEH	SAGITTARIUS			
VIHH		MERCURY	25	NTH-IH
			26	HAA-IH
		MOON	27	IRT-AL
			28	ShAH-IH
		SATURN	29	RII-AL
			30	AUM-AL

HEH (FINAL)	CAPRICORN			
OF HEH		JUPITER	31	LKB-AL
			32	VShR-I
HIHV		MARS	33	ICHV-IH
			34	LHCh-IH
		SUN	35	KVQ-IH
			36	MND-AL

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VAU OF VAU	AQUARIUS	VENUS	37	ANI-AL		
			38	ChOM-IH		
		HIVH		MERCURY	39	RHO-AL
					40	IIZ-AL
MOON	41			HHH-AL		
	42			MIK-AL		
<hr/>						
HEH OF VAU	PISCES	SATURN	43	VVL-IH		
			44	ILH-IH		
		HHIV	JUPITER		45	SAL-IH
					46	ORI-AL
MARS	47			OShL-IH		
	48			MIH-AL		
<hr/>						
YOD OF VAU	ARIES	MARS	49	VHV-AL		
			50	DNI-AL		
		IHVH		SUN	51	HChSh-IH
					52	OMM-IH
VENUS	53			NNA-IH		
	54			NIT-AL		
<hr/>						

HEH (final) OF	TAURUS			
		MERCURY	55	MBH-IH
HEH (final)			56	PVI-AL
IHHV		MOON	57	NMM-IH
			58	IIL-AL
		SATURN	59	HRCh-AL
			60	MTzR-AL

VAU OF	GEMINI			
HEH (final)		JUPITER	61.....	VMB-AL
			62	IHH-AL
IVHH		MARS	63	ONV-AL
			64	MChI-AL
		SUN	65	DMB-IH
			66	MNQ-AL

HEH OF	CANCER			
HEH (final)		VENUS	67	ChBV-IH
			68	AIO-AL
HVHI		MERCURY		
			69	RAH-AL
			70	IBM-IH
		MOON	71	HII-AL
			72	MVM-IH

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The 72 names of the Deity are thus obtained: the 19th, 20th and 21st verses of the 14th chapter of the Book of Exodus each contain 72 letters. These are the verses.

VERSE NINETEEN Exodus 14

(Read italics as Hebrew; from right to left)

-INPhL-KLHH-MIHLAH-KALM-OSIV
-MHIRChAM-KLIV-LARShI-HNChM
-DMOIV-MHINPhM-NNOH-DVMO-OSIV
MHIRChAM

'And the Angel of Elohim which went before the camp of Israel, removed and went behind them, and the pillar of the cloud removed from before them and stood behind them.'

VERSE TWENTY Exodus 14

-HNChM-NIBV-MIRTzM-HNChM-BABIV
-RIAV-KShHHV-NNOH-IHIV-LARShI
HLILHLK-HZLA-HZ-BRQALV-HLILHTA

'And it came between the camp of Egypt and the camp of Israel, and there was a cloud and a darkness, yet gave it Light by night, and the one came not near the other all night.'

VERSE TWENTY-ONE Exodus 14

- K L V I V - M I H L O - N D I T A - H S h M - T h I V
 - H Z O - M I D Q - C h V R K - M I H T A - H V H I
 - H B R C h L - M I H T A - M S h I V - H L I L - H L K
 H I M H - V O Q B I V

'And Moses stretched out his hand over the sea, and IHVH caused the sea to go back by a strong East wind all the night and made the sea dry land and the waters were divided.'

These three verses are now to be written at length, one above the other, the nineteenth from right to left, the twentieth from left to right, and the third from right to left; and as each contains 72 letters there will be 72 columns of three letters each. Then each column will be a word of three letters and there will be thus 72 names of three letters each, which are the Schemahemphorasch or 72 names of deity expounding the powers of the name IHVH (the Tetragrammaton).

From these, names of angels are formed by the addition, in some cases, of the name IH (Yod Heh) which signifies Mercy and Beneficence, and in others of the name AL (Aleph Lamed) which signifies Severity and Judgment. As it is said 'And my name is in Him...', etc.

These 72 Angels rule over the 72 quinarities (divisions of 5 degrees) of the Zodiac and therefore each Decant (division of 10 degrees) of a Zodiacal sign has 2 quinarities, and each sign has three decants which are allotted to the planets in their order as they descend on the Tree of Life. And this is

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the formation as given above: each Angelic Name contains five letters, and each name of Deity contains three.

The Shemhamphorash and the Merkabah

In order to grasp the full significance of the Angels of the Shemhamphorash as they relate to the Qabalistic image of Divine Cosmogony, one must refer to Revelation 4; verses 2, 3 and 4:

'After these things I immediately came to be in (the power of the) Spirit; and, look, a throne was in its position in Heaven, and there is one seated upon the throne. And the one seated is, in appearance like a jasper stone and a precious red coloured stone, and round about the throne (there is) a rainbow like an emerald in appearance.

'And round about the throne (there are) twenty four thrones, and upon these thrones (I saw) seated twenty four elders dressed in white outer garments, and upon their heads golden crowns.'

According to the Golden Dawn tradition, the Angels of the Shemhamphorash which take form in seventy two rays which emanate from the Crowns of the Elders of the Apocalypse constitute the divine keys to the twelve Gates of the Holy City of the Heavenly Jerusalem.

The 'Throne in its position in Heaven' is the sacred Merkabah; the Divine Chariot of Ezekiel. The two 'precious stones' are the Cubic Stones which cannot be overturned; HAV-Rim and VHT-MIM; TOHV and BOHV.

The Merkabah itself is described in Revelation 21; 11, 12., where it is allegorically referred to as the 'Holy City Jerusalem':

'...Its radiance was like a most precious stone, as a jasper stone shining most crystal clear. It had a great and lofty wall and had twelve gates and at the gates twelve angels, and names were inscribed which are those of the twelve tribes of the Sons of Israel.'

To each of the Zodiacal signs six angels of the Shemhamphorash are attributed, (one for every five-degree portion of the sign). These Angelic powers combine to manifest in a cube, so that each sign represents a cubic gate. In this way these 72 powers of IHVH may be seen to manifest as the keys to the twelve gates of the Merkabah.

In the exercise known as 'Rising on the Planes' - a Qabalistic technique which involves familiarity with the modus operandi of Astral Projection - the astral form of the operator is projected into the higher strata of the Tree of Life until it makes contact with the realm of Macrocosmic powers. This is also known as Merkabah Vision or Merkabah Projection, and the Merkabah itself may only be accessed through one, or combinations, of the twelve gates of the Holy City.

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Adopt working beyond the Veil of Paroketh (i.e., above Tiphareth) employ the Shemhamphorash in order to throw open the gates in much the same way as a computer operator will employ certain key words to gain access to his computer's memory. The Adept, though, is working strictly on the level of the mental and higher Astral Planes, and the Angelic Powers of the Shemhamphorash are invoked by the correct ritual or meditational employment of the Divine name IHVH in one of its twelve combinations.

The twelve permutations of the name IHVH may be found by consulting the above tables, where they are listed alongside each of the corresponding Zodiacal Gates. The Angelic Powers which maybe 'awakened' by the ritual employment of these 'Dignifications of the Tetragrammaton' are to be found listed in the right-hand column of these tables.

It is staid, in the twenty second chapter of the Apocalypse of St John: 'The Tree of Life, which bare twelve manner of fruits and yielded his fruit every month: And the leaves of the Tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it'.

The twelve manner of fruit yielded every month answer to the twelve signs of the Zodiac, and the twelve tribes of the sons of Jacob and also to the twelve apostles. The healing leaves referred to are the Shemhamphorash or Divided Name of Zaire

Anpin, the Microprosopus, the Christ, the Lamb of Elohim, whose throne is in the Tree, from which Throne issues the river of the Waters of life.

The following text is extrapolated from the Golden Dawn text relating to the Shemhamphorash: Side Lecture no 3, 4=7 Grade of Philosophus, Alpha and Omega Temple 1914 (Era Vulgaris).

'Now the twelve sons of Jacob go down into Egypt, that is, the Kingdom - Malkuth - which has been destroyed in the Fall and cut off from the Sephirothic Tree by the intersecting folds of the Great Dragon who then became its ruler, as shown in the Great Altar diagram of $4 = 7$. Behold I am again thee, Pharaoh, King of Egypt, the Great Dragon that beith in the midst of the Abyss. And the first of the sons of Jacob that goeth down is Joseph, whose two tribes Yphraim and Manasseh balance each other in Chesed and - that is to say that there first comes down into the desolated earth the combined powers of Mercy and Severity. Yphraim, or the Cherubic sign of the Ox, is the natural ruler of the earth in Malkuth, under the power of Heh (final) of the Holy Name - the Bride - Eve and the Queen.

'And the Shemhamphorash, the 72, are found in the number of the family of Jacob's sons - 70 and Jacob and Joseph = 72.'

Names & Meanings of the Shemhamphorash

1st Angel

NAME: Vahuaih

SIGN: Leo

PLANET: Saturn

DEGREE: 0—5

MEANING: God the Exalter

PSALM 3:4: “And Thou, 0 Tetragrammaton, art a Shield about me, my Glory and He who lifteth up my head.”

2nd Angel

NAME: Yelauiel

SIGN: Leo

PLANET: Saturn

DEGREE: 5—10

MEANING: Strength

PSALM 22:20: “And Thou, 0 Tetragrammaton, be not far off, 0 my Strength, to help me make haste.”

3rd Angel

NAME: Satiel

SIGN: Leo

PLANET: Jupiter

DEGREE: 10—15

MEANING: Refuge, Fortress, Confidence

PSALM 9 1:2: “I will say unto Tetragrammaton, My refuge and fortress, my God, I will be confident in him.”

4th Angel

NAME: Nghelamiah

SIGN: Leo

PLANET: Jupiter

DEGREE: 15—20

MEANING: Concealed, saving

PSALM 6:5: “Return O Tetragrammaton, deliver my soul, save me because of Thy mercy.”

5th Angel

NAME: Mahasiah

SIGN: Leo

PLANET: Mars

DEGREE: 20—25

MEANING: Seeking safety from trouble.

PSALM 34:5: “I sought Tetragrammaton, and He answered me and out of all my fears He delivered me.”

6th Angel

NAME: Lelahel

SIGN: Leo

PLANET: Mars

DEGREE: 25—30

MEANING: Praiseworthy, declaring.

PSALM 9:12: “Sing Psalms unto Tetragrammaton Who inhabiteth, shew forth among the nations His deeds.”

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7th Angel

NAME: Akaiah

SIGN: Virgo

PLANET: Sun

DEGREE: 0-5

MEANING: Long suffering

PSALM: 103:8: “Merciful and gracious is Tetragrammaton, long suffering and plentiful of Mercy.”

8th Angel

NAME: Kehethel

SIGN: Virgo

PLANET: Sun

DEGREE: 5—10

MEANING: Adorable.

PSALM 95:6: “Come ye, we will bow down and bend before Tetragrammaton who hath made us.”

9th Angel

NAME: Hazeyael

SIGN: Virgo

PLANET: Venus

DEGREE: 10—15

MEANING: Merciful

PSALM 25:6: “Remember Thy tender mercies, O Tetragrammaton, and Thy mercies, for from of old they were.”

10th Angel

NAME: Eldiah

SIGN: Virgo

PLANET: Venus

DEGREE: 15—20

MEANING: Profitable

PSALM 33:22: “There shall be Thy mercy, 0 Tetragrammaton, upon us, as we have hoped in Thee.”

11th Angel

NAME: Leviah

SIGN: Virgo

PLANET: Mercury

DEGREE: 20—25

MEANING: Meet to be exalted.

PSALM 18:47: “Liveth Tetragrammaton, and blessed by my Rock, and there shall arise the God of my salvation.”

12th Angel

NAME: Hihaiiah

SIGN: Virgo

PLANET: Mercury

DEGREE: 25—30

MEANING: Refuge

PSALM 10:1: “Why 0 Tetragrammaton, wilt Thou stand afar, why wilt Thou hide Thyself at times of trouble.”

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13th Angel

NAME: Iezalel

SIGN: Libra

PLANET: Moon

DEGREE: 0—5

MEANING: Rejoicing over all things.

PSALM 98:4 “Shout ye to Tetragrammaton, all the Earth, break ye forth, and shout for Joy, and sing Psalms.”

14th Angel

NAME: Mebahael

SIGN: Libra

PLANET: Moon

DEGREE: 5—10

MAANING: Guardian and preserver.

PSALM 9:10: “And Tetragrammaton shall be a high place for the oppressed, a high place for seasons in distress.”

15th Angel

NAME: Harayel

SIGN: Libra

PLANET: Saturn

DEGREE: 10—15

MEANING: Aid.

PSALM 94:22: “And Tetragrammaton is become unto me a refuge, and my God is the Aid of my Hope.”

16th Angel

NAME: Hoqamiah

SIGN: Libra

PLANET: Saturn

DEGREE: 15—20

MEANING: Raise up, praying day and night.

PSALM 88:2: “O Tetragrammaton, God of my Salvation in the day I have cried, and in the night before Thee.”

17th Angel

NAME: Laviah

SIGN: Libra

PLANET: Jupiter

DEGREE: 20—25

MEANING: Is Wonderful

PSALM 8:1: “O Tetragrammaton, our Lord, how excellent is Thy Name in all the Earth.”

18th Angel

NAME: Keliel

SIGN: Libra

PLANET: Jupiter

DEGREE: 25—30

MEANING: Worthy to be invoked. Just to me.

PSALM 25:24: “Judge me accordingly to Thy righteousness, Tetragrammaton, my God, and let them rejoice over me.”

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19th Angel

NAME: Livoih

SIGN: Scorpio

PLANET: Mars

DEGREE: 0-5

MEANING: Hastening to hear.

PSALM 40:2: “Expecting, I expected Tetragrammaton, and He inclined unto me, and heard my cry.”

20th Angel

NAME: Pheheliah

SIGN: Scorpio

PLANET: Mars

DEGREE: 5—10

MEANING: Redeemer, liberator.

PSALM 120:1, 2:20 “In my distress I cried to Thee O Tetragrammaton, and He heard me.” & “Deliver my soul O Tetragrammaton, from lying lips, and from deceitful tongues.”

21st Angel

NAME: Nelakhel

SIGN: Scorpio

PLANET: Sun

DEGREE: 10—15

MEANING: Thou alone.

PSALM 31:15: “And in Thee I have confided, O Tetragrammaton, I have said Thou art my God.”

22nd Angel

NAME: Yeiael

SIGN: Scorpio

PLANET: Sun

DEGREE: 15—20

MEANING: Thy right hand.

**PSALM 121:5: “Tetragrammaton Keepeth Thee.
Tetragrammaton is Thy shadow upon Thy right hand.”**

23rd Angel

NAME: Malahel

SIGN: Scorpio

PLANET: Venus

DEGREE: 20—25

MEANING: Turning away evil.

**PSALM 121:8: “Tetragrammaton will keep thy going out andthy
coming in from now until Ever.”**

24th Angel

NAME: Hahauiah

SIGN: Scorpio

PLANET: Venus

DEGREE: 25—30

MEANING: Goodness in Himself. Trust in Thy mercy.

**PSALM 33:18: “From Tetragrammaton is a blessing upon those
that fear Him, and those who trust in Him.”**

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25th Angel

NAME: Nethhiah

SIGN: Sagittarius

PLANET: Mercury

DEGREE: 0—5

MEANING: Wide in extent, the enlarger, wonderful.

PSALM 9:1: “I will give thanks unto Tetragrammaton with all my heart, will tell of all Thy wondrous works.”

26th Angel

NAME: Heeiah

SIGN: Sagittarius

PLANET: Mercury

DEGREE: 5—10

MEANING: Heaven in secret.

PSALM 119:145: “I have called with all my heart, answer me Tetragrammaton, I will preserve Thy statutes.”

27th Angel

NAME: Irthel

SIGN: Sagittarius

PLANET: Moon

DEGREE: 10—15

MEANING: Deliver

PSALM 140:2: “Deliver me O Tetragrammaton, from the Evil Man, from the Man of violence preserve Thou me.”

28th Angel

NAME: Sehaiah

SIGN: Sagittarius

PLANET: Moon

DEGREE: 15—20

MEANING: Taker away of Evils.

PSALM 71.12: “0 Tetragrammaton be not far from me, 0 my Tetragrammaton make haste for my help.”

29th Angel

NAME: Rayayel

SIGN: Sagittarius

PLANET: Saturn

DEGREE: 20—25

MEANING: Expectation.

PSALM 54:4: “Behold, Elohim helpeth me, and Tetragrammaton is with them who uphold my soul.”

30th Angel

NAME: Evamel

SIGN: Sagittarius

PLANET: Saturn

DEGREE: 25—30

MEANING: Patience.

PSALM 71:5: “For Thou art my Hope, 0 Tetragrammaton: 0 Adonai, my confidence from my Youth.”

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31st Angel

NAME: Lekabel

SIGN: Capricorn

PLANET: Jupiter

DEGREE: 0—5

MEANING: Teacher.

PSALM 71:16: “I will go in strength 0 Tetragrammaton; 0 Adonai, I will make mention of Thy righteousness even of Thine only.”

32nd Angel

NAME: Veshariah

SIGN: Capricorn

PLANET: Jupiter

DEGREE: 5—10

MEANING Upright.

PSALM 33:4: “For Upright is Tetragrammaton of the Word, and all His works are in Truth.”

33rd Angel

NAME: Yechuiah

SIGN: Capricorn

PLANET: Mars

DEGREE: 10—15

MEANING: Knower of all things.

PSALM 94:11: “Tetragrammaton knoweth the thoughts of man, that they are in vain.”

34th Angel

NAME: Lehaiah

SIGN: Capricorn

PLANET: Mars

DEGREE: 15—20

MEANING: Clement, merciful.

PSALM 131:3: “Let Israel trust in Tetragrammaton, now and for ever.”

35th Angel

NAME: Keveqiaiah

SIGN: Capricorn

PLANET: Sun

DEGREE: 20—25

MEANING: To be rejoiced in.

PSALM 116:1: “I have rejoiced because Tetragrammaton hath heard the voice of my supplication.”

36th Angel

NAME: Mendiël

SIGN: Capricorn

PLANET: Sun

DEGREE: 25—30

MEANING: Honourable.

PSALM 26:8: “O Tetragrammaton, I have loved the habitation of Thy house and the place of the abiding of Thine Honour.”

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37th Angel

NAME: Anaiel

SIGN: Aquarius

PLANET: Venus

DEGREE: 0-5

MEANING: Lord of Virtues.

PSALM 80:18: “0 Tetragrammaton Elohim Tzaboath, turn us and cause Thy Face to shine upon us, and we shall be saved.”

38th Angel

NAME: Chaamiah

SIGN: Aquarius

PLANET: Venus

DEGREE: 5-10

MEANING: Hope of all the ends of the Earth.

PSALM 9 1:9: “Because Thou, 0 Tetragrammaton, art my refuge, Thou hast Thy refuge in the Most High.”

39th Angel

NAME: Reheael

SIGN: Aquarius

PLANET: Mercury

DEGREE: 10-15

MEANING: Swift to condone.

PSALM 30:2: “Hear, 0 Tetragrammaton, and be gracious unto me Tetragrammaton, be Thou my Helper.”

40th Angel

NAME: Yeizael

SIGN: Aquarius

PLANET: Mercury

DEGREE: 15—20

MEANING: Making joyful.

**PSALM 88:14: “Why O Tetragrammaton, repelled Thou my soul,
and hidest Thy face from me.”**

41st Angel

NAME: Kehihel

SIGN: Aquarius

PLANET: Moon

DEGREE: 20—25

MEANING: Triune.

**PSALM 12:2: “O Tetragrammaton deliver my soul from a lip of
lying, from a tongue of guile.”**

42nd Angel

NAME: Mikhael

SIGN: Aquarius

PLANET: Moon

DEGREE: 25—30

MEANING: Who is like unto Him.

**PSALM 121:7: “Tetragrammaton shall keep thee from all Evil, He
shall preserve thy soul.”**

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43rd Angel

NAME: Vavaliah

SIGN: Pisces

PLANET: Saturn

DEGREE: 0—5

MEANING: King and Ruler.

PSALM 88:13: “And I, unto Thee, 0 Tetragrammaton, have cried, and in the morning my prayer shall come before Thee.”

44th Angel

NAME: Ilhaiah

SIGN: Pisces

PLANET: Saturn

DEGREE: 5—10

MEANING: Abiding for ever.

PSALM 119:108: “Let the freewill Offerings of my mouth, please Thee, 0 Tetragrammaton, and teach me Thy Judgements.”

45th Angel

NAME: Saelaih

SIGN: Pisces

PLANET: Jupiter

DEGREE: 10—15

MEANING: Mover of all things.

PSALM 94:18: “When I said, my foot hath been moved, Thy mercy, 0 Tetragrammaton, will uphold me.”

46th Angel

NAME: Ngharaiel

SIGN: Pisces

PLANET: Jupiter

DEGREE: 15-20

MEANING: Revealer

PSALM 145:9: "Tetragrammaton is good unto every man, and His Mercies are over all His works."

47th Angel

NAME: Aslaiah

SIGN: Pisces

PLANET: Mars

DEGREE: 20—25

MEANING: Just Judge.

PSALM 92:5: "How Great have been Thy Works 0 Tetragrammaton, very deep have been Thy devices."

48th Angel

NAME: Mihel

SIGN: Pisces

PLANET: Mars

DEGREE: 25—30

MEANING: Sending Forth as a father.

PSALM 98:2: "Tetragrammaton hath made known His salvation, in the sight of the Nations hath He revealed His justice."

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49th Angel

NAME: Uhauei

SIGN: Aries

PLANET: Mars

DEGREE: 0—5

MEANING: Great and Lofty.

PSALM 145:3: “Great is Tetragrammaton and greatly to be praised, and unto His greatness there is not an end.”

50th Angel

NAME: Deneyael

SIGN: Aries

PLANET: Mars

DEGREE: 5—10

MAANING: Merciful Judge

PSALM 145:8: “Merciful and gracious is Tetragrammaton, slow to anger and abounding in Mercy.”

51st Angel

NAME: Kechasheiah

SIGN: Aries

PLANET: Sun

DEGREE: 10—15

MEANING: Secret and Impenetrable.

PSALM 104:31: “The Glory of Tetragrammaton shall endure for ever, Tetragrammaton shall rejoice in His works.”

52nd Angel

NAME: Amamiah

SIGN: Aries

PLANET: Sun

DEGREE: 15—20

MEANING: Covered in darkness. PSALM 7:17: “I will give thanks unto Tetragrammaton

according to His righteousness, and I will sing Psalms unto the Name of Tetragrammaton Most High.”

53rd Angel

NAME: Nangel SIGN: Aries PLANET: Venus DEGREE: 20—25

MEANING: Caster down of the Proud.

PSALM 119:75: “I have known, O Tetragrammaton that righteous are Thy Judgements, and in faithfulness hast Thou humbled me.”

54th Angel

NAME: Nithael

SIGN: Aries

PLANET: Venus

DEGREE: 25-30

MEANING: Celestial King.

PSALM 103:19: “Tetragrammaton hath established His Throne in Heaven, and His Kingdom ruleth over all.”

55th Angel

NAME: Mibahaih

SIGN: Taurus

PLANET: Mercury

DEGREE: 0-5

MEANING: Eternal.

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PSALM 102:12: “But Thou O Tetragrammaton, shall endure forever, and Thy memorial from generation to generation.”

56th Angel

NAME: Puiael

SIGN: Taurus

PLANET: Mercury

DEGREE: 5—10

MEANING: Supporting all Things.

PSALM 145:14: “Tetragrammaton upholdeth all those who fall, and lifteth up all those who are down.”

57th Angel

NAME: Nemamaiah

SIGN: Taurus

PLANET: Moon

DEGREE: 10—15

MEANING: Lovable.

PSALM 115:11: “Ye who fear Tetragrammaton, confide in Tetragrammaton, their Help and their Shield is He.”

58th Angel

NAME: Yeileel

SIGN: Taurus

PLANET: Moon

DEGREE: 15—20

MEANING: Hearer of cries.

PSALM 6:3: “And my soul hath been greatly troubled, and Thou, Tetragrammaton, how long.”

59th Angel

NAME: Herachael

SIGN: Taurus

PLANET: Saturn

DEGREE: 20—25

MEANING: Permeating all Things.

PSALM 113:3: “From the rising of the sun to the going down of the same, let the Name of Tetragrammaton be praised.”

60th Angel

NAME: Metzrael

SIGN: Taurus

PLANET: Saturn

DEGREE: 25—30

MEANING: Raising up the oppressed.

PSALM 145:17: “Righteous is Tetragrammaton in all His Ways, and Holy in all His Works.”

61st Angel

NAME: Vamibael

SIGN: Gemini

PLANET: Jupiter

DEGREE: 0—5

MEANING: The name which is over all.

PSALM 118:2: “Let the Name of Tetragrammaton be praised from this time forth and for evermore.”

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62nd Angel

NAME: lahahel

SIGN: Gemini

PLANET: Jupiter

DEGREE: 5-10

MEANING: Supreme Ens or essence.

PSALM 119:159: “See how I have loved Thy Precepts, O Tetragrammaton, in Thy Mercy keep me alive.”

63rd Angel

NAME: Nghaneauel

SIGN: Gemini

PLANET: Mars

DEGREE: 10-15

MEANING: Rejoicing

PSALM 100:2: “Serve Tetragrammaton with Joy, enter those who fear Him, unto those who hope in His mercy.”

64th Angel

NAME: Mochaiel

SIGN: Gemini

PLANET: Mars

DEGREE: 15-20

MEANING: Vivifying

PSALM 33:18: “Behold, the eyes of Tetragrammaton is unto those who fear Him, unto those who hope in His mercy.”

65th Angel

NAME: Damabaiah

SIGN: Gemini

PLANET: Sun

DEGREE: 20-25

MEANING: Fountain of Wisdom.

PSALM 90:13: "Return O Tetragrammaton how long! and repent Thee concerning Thy servants."

66th Angel

NAME: Menqel

SIGN: Gemini

PLANET: Sun

DEGREE: 25-30

MEANING: Nourishing All.

PSALM 38:21: "Forsake me not O Tetragrammaton, my God be not Thou far from me."

67th Angel

NAME: Aiael

SIGN: Cancer

PLANET: Venus

DEGREE: 0-5

MEANING: Delights of the Sons of men.

PSALM 37:4: "Delight in Tetragrammaton, and He shall give the desire of thy heart."

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68th Angel

NAME: Chabeoiah

SIGN: Cancer

PLANET: Venus

DEGREE: 5-10

MEANING: Most Liberal Giver.

PSALM 106:1: “0 give thanks unto Tetragrammaton, for He is good, for His mercy endureth forever.”

69th Angel

NAME: Rohael

SIGN: Cancer

PLANET: Mercury

DEGREE: 10-15

MEANING: Beholding all.

PSALM 16:5: “Tetragrammaton is the portion of my inheritance and my cup, Thou maintainest my lot.”

70th Angel

NAME: Yebamaiah

SIGN: Cancer

PLANET: Mercury

DEGREE: 15-20

MEANING: Producing by His Word.

PASSAGE: Genesis 1:1:21 “In the Beginning Elohim created the substance of the heavens and the substance of the earth.”

71st Angel

NAME: Heyaiel

SIGN: Cancer

PLANET : Moon

DEGREE: 20-25

MEANING: Lord of the Universe.

PSALM 108:30: "I will give thanks unto Tetragrammaton greatly with my mouth, and in the midst of many will I praise Him."

72nd Angel

NAME: Mevamiah

SIGN: Cancer

PLANET: Moon

DEGREE: 25-30

MEANING: End of the Universe.

PSALM 116:7: "Turn unto thy rest, O my Soul, for Tetragrammaton rewardeth thee."

The Symbolism of the Tarot

Any introduction to the tarot cards has to acknowledge the realisation that the background of mythical symbolism employed in the Tarot is strongly influenced by the cultural background of the medieval world from whence these cards originate.

To begin to understand Tarot symbolism, whether from the perspective of the history of folk art or as an interpreter of Tarot as it has come to be used in operations of fortune telling, it is necessary to step beyond modern ethnocentricity and attempt to grasp meaning from renderings of the Tarot trumps throughout *many* historical eras and cultural vantage points – each of which have produced Tarot trumps of multivalent conceptuality.

There are many who firmly hold to the belief that the Tarot somehow represents the wisdom of the ancient Egyptians. There is little doubt that this would come as some surprise to the fifteenth and sixteenth century population of Europe, whose Tarot trumps contain little to suggest that this influence was at all present in Tarot iconography.

Amongst the earliest surviving Tarot decks of the fifteenth century, there is much evidence of the symbolism of the classical mythology of the Greeks and Romans. Yet the

inclusion of much Egyptian imagery in post eighteenth century Tarot may well point towards an attempt on behalf of artists of non-orthodox religious leanings to 'reclaim' suppressed spiritual myths previously considered heretical..

When exploring the symbolism of the Tarot trumps, one has to be aware of a number of factors that determine the identity and nature of Tarot as a historical phenomenon. The game of Tarot is today played by many millions of people throughout France, Italy and Europe as it has been for centuries. But the cards of the Tarot have found some utility in a number of areas of social history, where it has continued to exist as a touchstone for many fashions within popular folk myth and spirituality.

One claim often made about the Tarot card images holds that their symbolism enshrines societal and spiritual archetypes that are timeless and remain eternally significant to the human condition. For over six hundred years the Trumps of the Tarot have evolved to include popular iconography from rural folklore and religious mythology.

In the Tarot trumps surviving from renaissance Europe we can behold a procession of images consistent with the worldview of the middle ages: figures of authority such as the Emperor and the Pope; figures of mythology and folklore such as Diana, depicted in the Visconti-Sforza cards in attire which Art history associates with that classical goddess - painted in expensive blue made from oil-ground lapis lazuli only usually afforded to portraits of the Virgin Mary and the most noble families. We find images of the Devil and the Saints: The medieval mind would naturally associate Tarot symbols such as the Wheel with Saint

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Catherine, the Tower with the legend of Saint Barbara and the hermit card with religious figures such as St Jerome.

Although the card now known as The Lovers was originally represented by the scene of a normal wedding feast in the Visconti-Sforza deck, the appearance during the 1600s of a family of decks known as the Marseilles Tarot depicts a youth caught in a choice between two women, one old and serious and one young and alluring.

There can be little doubt that the inhabitants of the medieval European world would be aware of the symbolism of this card as representative of the folk tale of the Roman hero Scipio who described a dream of this nature as a moral fable to illuminate the human dilemma in choosing between Duty and Pleasure. Around 1504 the classical artist Raphael painted a canvas entitled '*Vision of a Knight*' thought to be based on this classical tale. Its design is similar in thematic content to iconography appearing in the Trump card known as 'The Lovers' in later decks such as the Marseilles Tarot.

With the 18th century came discoveries of the ancient civilisations of Egypt and the symbolism of European Tarot cards began to become attributed to fanciful sources of antiquity. Even the deck itself became subject to popular rumour which attributed the card as having been introduced to Europe by Gypsies, a notion for which there is no evidence whatsoever – although the migration of transient populations throughout medieval Europe, including the Gypsy culture, was doubtless a powerful force of cultural dissemination in its own right.

The earliest trumps, which have survived to the present day, are cards originating from families of the Northern Italian nobility of the Fifteenth century. These are remarkably similar in material composition and design, and only minutely different in scale, to *Diptych Art* of the Fourteenth century. Diptych Art, portable twin-panelled artworks, were usually painted only for wealthy patrons.

Examples of the background cloth of gold employed in the rendering of many of the Visconti Sforza Tarot Trumps of the late fifteenth century is almost exactly similar to the background gold employed in the Wilton Diptych painted between 1395 and 1399 for Richard II and now owned by the National Gallery in London. Other similarities to Diptych art within the Visconti Sforza deck lies in the apparent representation of individual members of these noble families framed within the Trumps themselves.

From an examination of the similarities between the rendering of the *Wilton Diptych* and the Visconti-Sforza Trumps we may confidently surmise that the images depicted on the earliest surviving Tarot conformed with the artistic standards of the day both in terms of quality of production and of the approach to subject matter, incorporating mythological and religious iconography to celebrate individuals and themes of spiritual grace. As the *modus operandi* of Artists changed and developed through the centuries, the design of Tarot cards continued to reflect political changes in society. The appearance of the French Revolutionary Tarot of 1791 saw the renaming and redesign of the Empress and the Emperor trumps due to Anti-Monarchist republican feeling. The reappearance of these Trumps as Juno and Jupiter, the Queen and King of heaven

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in Roman mythology confirmed the use of mythic figures to replace these more temporal figures of authority. Their redesign also illustrates a measure of thematic consistency extending through the centuries.

Another element of change creeping into Tarot symbolism arose when papal authorities sought fit to litigate against the use of a number of images throughout the work. The Tarocchino playing cards of Northern Italy saw the heads of Emperors and Pope cards replaced with the heads of Moors – an alteration the authorities of Holy Rome enthusiastically pursued in order to ensure that these figures should not be confused with any European historic figure. So changes and development within Tarot card design, from the earliest surviving hand crafted decks can be seen to be due to social and political forces.

With the introduction of the printing press and the growth of European guilds of papermakers, tarot design rapidly evolved to become a public phenomenon on a wider scale than amongst exclusive groups able to afford or else craft for themselves Tarot playing card designs. The majority of figures and images from the medieval Tarot are in evidence as water marks in the hand made paper of the era.

Over its history, changes, subtle and not so subtle have insinuated themselves in the rendering of the design of every Tarot trump as the Tarot deck gained exposure to different cultures throughout Europe.

The High Priestess, depicted in Nun's habit in the early Cary Yale Trumps is, in many later decks of Tarot depicted as

sitting, enthroned, before a veil supported by two pillars. In Germany, medieval sculptures of similar illustration were employed in Cathedral architecture to depict the Sybilline oracles of the classical Roman world.

Conversely, the Rothschild Tarot on display at the Louvre in Paris contains a historically early Trump depicting the Devil, more consonant with images otherwise found on early church engravings and gargoyle sculpture than with the feminised Devil images of the mid seventeenth and eighteenth century Tarot decks.

Religious imagery such as that depicted in the Last Judgment Trump was widely familiar to generations of European churchgoers. The scene of the Last Judgment was a universally common design of church ornament throughout Europe from the time of the building of the earliest stone cathedrals and churches.

Classical mythology, the imagery of neo-platonic art which sought to illustrate the gods and goddesses of Greek and Roman myth, heretical folk beliefs such as the rural legend of the female Pope – whether the source be the Cathar priestesses of Albi and Toulouse, or merely the spiritual authority of Joan, Maid of Orleans - all of these have become at some time or another attached to the public perception of various Tarot designs throughout the ages.

At any time in the long history of the Tarot cards, whether the Trumps were being employed for gaming purposes, fortune telling or merely as iconic art produced as wedding gifts, the Tarot trumps were celebrated as enchanting

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talismanic items of artistic novelty and multilayered cultural significance. From the obscurity of its origins in Northern Italy, the game of Tarocchi or Tarot trumps was adopted enthusiastically by soldiers, merchants and indeed the nobility; swiftly acquiring the same resonance of superstition as all other games of chance throughout the history of gaming. Even in present times, modern card games have their own legends and superstitions.

Gaming and gambling are a combination that ensures that outcomes of specific events can make or break individual fortunes and their amalgamation within such a powerful source of iconographic representation as the trumps of the Tarot cards could not fail to inspire superstitious awe. However, the inclusion of specific symbols and figures such as Eros into many variants of the Lovers trump, or the Skeletal Grim Reaper – originally shown astride a white horse before becoming depicted with an archers bow and then a scythe on variants of the Death card – could not fail to provoke a superstitious response of one kind or another amongst the late-medieval populace whose social commentary was fuelled by storytelling traditions and the oral transmission of folk myth.

The appearance of the image of Death in the Tarot card trumps occurred some time after the Duke of Milan stage-crafted the appearance of a giant seventy foot tall statue of the Grim Reaper for the Lent carnival of 1400. This was much to the great distaste of the good citizens of Milan, who had in years previous to this event found their numbers ravaged by the spread of the Bubonic Plague, or Black Death .

The Northern Italian tradition of the Lent carnival was the forerunner of today's famous Mardi Gras celebrations – complete with theatrical floats staged upon mobile chariots, which would make their procession around the city until the commencement of Lent when forty days of personal sacrifices and austerity would be encouraged and the time of carnival would end. New York public librarian Gertrude Moakley conducted extensive and valuable research into this yearly public ritual, extending a theory demonstrating the procession to be a living celebration of the mid Fourteenth century poetic epic by Petrarch, the founding father of Humanism.

According to Gertrude Moakley's scholarship, the carnival procession would be led by the figure of the Juggler – who appears as the first of the characters of the Trumps, or Triumphs. For the duration of the carnival, he is the Carnival King who is replaced on the final day of the Carnival with the Christ like figure of the Fool. There are a number of paintings and engravings contemporary to the Fifteenth Century depicting this procession of Triumphs. One, illustrating the Triumph of Time, is deeply resonant with the Tarot image of the Hermit: the engravings show the Hermit figure seated upon his carnival chariot with two large hour-glasses either side of him. Other images of Petrarch's Triumphs come down to us through renaissance art depicting a variety of figures consonant with Tarot iconography.

From the around 1750 the Italian name for the cards *Tarocchi* gives way to the French rendering of the term as *Tarot*, and for the next hundred years the popularity of the deck France grew alongside an explosion of interest in Egyptian archaeology and history occasioned by the

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expansion of French colonial interests in Northern Africa. This situation proved critical to the development of Tarot symbolism as the design of the Tarot Trumps throughout the next two hundred and fifty years steadily began to incorporate Egyptian and Middle-eastern motifs.

During the latter half of the Nineteenth Century, the popularity of the works of the French mystic Eliphas Levi marked a point in history when onlookers were invited to consider the 22 trumps of the Tarot as esoteric glyphs representing the mysteries of the 22 sacred letters of the Hebrew alphabet, employed by the Creator in his creative utterances in the Biblical Genesis. European intellectuals, encompassing the philosophy known as Rosicrucianism had, from the Fifteenth century onwards, enthusiastically adopted the *modus operandi* and philosophies of the Hebrew mystery tradition known as the Qabalah. Latin scholars such as the Elizabethan free –thinker John Dee, the later Robert Fludd and, on the continent, Knorr Von Rosenroth had all done their part to provide some literary comment upon the mysteries behind the Old Testament lore from which Western Christianity claimed its spiritual authority.

By the mid Nineteenth century, Eliphas Levi published his quite original theory boldly stating the relationship of each card to a particular Hebrew letter claiming a link between the tarot trumps and the Egyptian mysteries via the Mystical Qabalah: citing Moses as the likely originator.

Whether the link between Tarot Trump imagery and each of the 22 paths connecting the Spheres of the Sephiroth of the Qabalistic Tree of Life is specific to that purpose is highly debatable and a contentious point amongst commentators.

The two generally accepted systems of attributing each Tarot Trump to one of these 22 paths are those prescribed by the English Victorian Occult Order of the Golden Dawn and, alternately, the continental European model as described by Knut Stenring in his *Sepher Yetzirah*. A.E. Waite, who produced his own Tarot deck in 1910 along with the artist Pamela Coleman Smith, had translated many of Levi's works into English and was a member of the Order of the Golden Dawn. His later translation of Knut Stenring's commentary upon the *Sepher Yetzirah*, a Hebrew work in which the letters of the Hebrew alphabet are discussed with relevance to the Biblical Creation, shows him to possess a healthy respect for Stenring's allocation of the tarot trumps to each Hebrew letter despite that systems tendency to differ widely from the teachings which informed his own tarot designs.

The American Paul Foster Case produced his own deck in the early Twentieth Century, which is far more explicitly Qabalistic than Waite's subtly veiled symbolism and adheres more closely to the Golden Dawn which employed the Tarot as part of a vast jigsaw of interlinked symbolism which the psyche of the individual could integrate in his or her quest for spiritual perfection.

The mid twentieth Century saw the publication of the lavish Thoth Tarot of Aleister Crowley and Lady Frieda Harris, surely the Crown of Creation of all Qabalistic decks and further clones of the Waite-Smith deck – the only one worthy of mention of these being the Morgan-Greer Tarot which employs striking colour and symbolism to lend a good measure of post modern flair to the classic Waite-Smith icons.

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Clearly, the images that have evolved as the Tarot trumps celebrate a variety of cultural influences and origins. So where does this leave the contemporary enthusiast, or he or she who uses the Trumps for divination - fortune telling by Tarot cards?

The employment of Tarot Trumps in fortune telling is reliant upon the belief that each of the Trump cards is an indicator of one influence or another that can be discretely combined with other Tarot trump indicators to point towards the destiny of an individual.

The earliest decks of Tarot depict the Fool trump as the lowest common denominator of human misery. The Charles VI Trumps of 1470 depict the Fool with the cap of the madman with rabbit's ears, taunted by children and an object of lewd ridicule. Not until the 16th century did the image of the Fool begin to become synonymous with the more formal Court Fool, the jester – although he continued to be represented as a village idiot. It was not until the appearance of the nineteenth century Etteilla Tarot that more mystical interpretations of the Fool render him as Alexandrian Alchemist, walking amidst the crocodiles of the Nile, begin to impinge upon the traditional notions of this card as the embodiment of blind idiocy. The Smith – Waite Tarot of the early twentieth Century continues this mystical revisionism painting a picture of incorrupt innocence and youthful naivety.

In any reading this card indicates the appearance of the unexpected.

The dog biting the Fool's leg in many designs of this card, as he is about to wander off over the edge of the precipice, is a warning that one should trust ones intuition in all matters. This card also indicates complete freedom from responsibility.

The appearance of the first numbered trump, The Juggler or Magician, in a Tarot spread can signify a major turning point in the affairs of the clients life trends and can also indicate sudden and dynamic progress in the area of ones ambitions. The magician or Juggler card also intimates a 'hands on' relationship to life affairs with emphasis on skill and cunning. Mercury - the Scribe and messenger of the gods – is naturally the god of showmen and tricksters – another guise of the medieval juggler and the influence of this link implies that this could also be a card of skill in interpersonal matters, negotiation, etc.

Continuing on this theme, the association with Mercury implies a certain intensity of activity and the growing demand for involvement and focus upon issues of small detail. The negative side of Mercury, as the Lord of Thieves and Tricksters will only be indicated in a spread when the Magus card is ill-aspected by cards of illusion (The Moon card for instance) or is negatively aspected by cards of ill omen.

Even then, the chameleon like qualities of the Juggler may serve to lessen (or over-ride) the impact of any negative surrounding influences.

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The trump of the female Pope otherwise known as High Priestess sees her seated between two pillars, behind which is spread a veil has also been linked to images of Isis, brought to Europe by the Romans and their Hellenic forerunners who colonised pre-Christian Egypt.

Whereas the influence of The Juggler indicates intellectual dexterity, the High Priestess is more illustrative of personal revelation and intuitive or instinctive comprehension. She is traditionally depicted holding a book, identified by Qabalists as the Torah – or the book of Mosaic Law – which serves to identify her, along with the presence of the veil before which she is enthroned, with the Qabalistic concept of the Shekinah: the indwelling presence of the Divine within the Holy of Holies at the heart of the Temple of the most High. To Qabalists she is the combined quintessence of the Pillars of the Temple of God that are also often illustrated in renderings of this Trump.

This would seem to imply a notion of the High Priestess as pure Conscience and as the fertile intuition of the subconscious mind which instinctively perceives the path of correct action or the simple reality behind complex and confusing distractions. She is Faith guided by inner knowledge.

The Empress trump lends the mother archetype to the Tarot family. When this card falls in the spread it often signifies the blessing of those rare moments of luxury when one is allowed respite from the challenges of daily affairs to savour the fruits of one's own labours.

The Empress represents the virtues of deserved reward. Her symbol is the Queen Bee, representing the source of life. In the earliest surviving renderings of this trump, the Empress reclines on a dais with one arm draped over a shield bearing the symbol of an Eagle - an Alchemic metaphor for the impregnated womb. In the other hand she holds a staff of imperial authority. In any Tarot reading she indicates the wholesome goodness of the sensual world, representing that all things are balanced in their appointed order, and the nurturing of things and affairs towards fruitful increase.

Her consort, The Emperor Trump is the father archetype in the Tarot system. This card represents authority, power, control and stable growth. It is the fourth numbered card of the Major Arcanum cards and, according to the correspondences of the Western-Qabalah, Four is the numerical glyph of Jupiter [the Greek, *Zeus-Pater* or Sky-Father] the Lord of the gods. Because of this, the significance of the Emperor is benign in any spread and indicates great long-term good fortune and, often, financial gain. He is often depicted in the Tarot as seated upon a Cubic throne, as is the High priestess in some decks.

Since Pythagoras, the cube has been championed as the geometrical solid classically representative of the element of Earth. To the Qabalists its six faces, twelve edges and eight corner points add to the equivalent of the numerical value of IHVH, the most Holy name of God, 26 in all.

As previously mentioned, the Sepher Yetzirah, or Qabalistic Book of Formation, is a work that explores the letters of the Hebrew alphabet.

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This text allocates each of these letters to a particular point of a universal cube representing the six directions of space. The cube therefore, wherever it appears in Tarot Trump iconography can be thought of as representative of Divine will within the natural order and it is no surprise that it appears at the base of pillars or supports authority figures such as the Emperor.

Here, the figure of the Emperor seated upon a cubic throne signifies authority and power that are bestowed by Divine Grace. This trump is therefore an indicator of enrichment and the recognition and reward of personal achievements.

As the keeper of secrets and the witness of divine oaths, the trump known as The Hierophant or The Pope signifies the need for discretion, diplomacy and personal honesty. This card can also indicate actions 'behind the scenes', which the subject may be unaware of but which may be of intense significance to his or her future well-being. When surrounded by cards of great optimism, this card signifies release from spiritual danger or unexpected help from behind the scene of events or even benefit from appeal to a higher authority. This trump is also known as the Hierophant, which is a title given in Western mystery schools for those responsible for issuing instruction to newcomers to the sacred path. This trump can therefore imply that a lesson may be learned in the area of life indicated by the cards position in a Tarot spread. Otherwise its significance may be that a lesson needs to be learned before progress will be gained in a particular area.

When surrounded by cards of indecision or stagnation, the Hierophant trump can represent a moral dilemma. .

The Lovers Tarot trump indicates opportunity for adventure in the field of romance and sexuality, although one of the most overlooked aspects of this card is its significance as a 'rite of passage' card. In some early designs in which a young man is tempted to choose between the stern faced spinster representing duty and the young lady representing Pleasure, suggest the onset of adulthood, choice and the first stirrings of maturity. Certainly then, in most readings this card will represent *choice* and even the clash of instinctive drives with moral responsibilities.

Divinatory meanings attributed to the Lovers card range from the obvious - the onset of a new relationship - to more ambivalent interpretations. One of these latter pays attentions to the notion that Eros, depicted on many decks, often fired lead arrows in addition to golden arrows from his bow. The God of Love was often also illustrated wearing a blindfold: this trump could therefore introduce an element of Hazard and the unexpected into a Tarot reading.

The Chariot card signifies advance and conquest in all matters. A chariot driven by two sphinxes (in more traditional designs of the Tarot, horses), bearing the figure of a warrior king, suggests that others may be looking towards the client for leadership and self reliance.

However, a very early rendering of this Trump, the Cary Yale Visconti Tarot (1440 – 1445) depicts the figure borne in the chariot as a female noblewoman and also in Mitelli's Tarot of 1664 we find an image of the goddess Venus that may be a significator of the triumph of conscience through decision and right principled action.

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The great medieval carnivals of Milan and Northern Italy, held before the time of Lent in the Christian calendar were a display of characters not dissimilar to those portrayed in many Tarot trumps of slightly later era such as the Marseille school of Tarot. Many of these were paraded on ceremonial chariots through the streets of the North Italian principalities. The chariot had ceased to be an effective weapon of war some centuries before the era in which Tarot cards became popular in southern Europe. However, since the time of the Roman Empire and the glory of the Byzantine church – whose own approach to the transmission of its religious lore incorporated pictorial illustration through mosaic and stained glass iconography – the chariot was a visible symbol of power and authority in Triumphal procession celebrating martial victories or religious festivals.

Should this card fall in any area of the spread, it signifies a clear road ahead and indicates that the client should be prepared to maximise on his or her opportunities and advantages. In the outer life of the individual, this card represents the unbridled confidence and 'Will to Power' of the young adult yet un-corrupted by compromise. It can therefore be interpreted as a symbol of the zestful launching of new enterprises and uninterrupted progress in personal and professional plans.

The Justice trump represents that aspect of matters of judgment that must remain blind to preconceptions. Whenever this card falls in the reading it indicates a period when decision-making based on principles of right action is pivotal to the welfare of the subject of any Tarot reading. The symbolism of this trump echoes both the legendary Wisdom of Solomon and Egyptian iconic representations of

the goddess of Truth *Maat* – against whose feather the heart of the deceased would be weighed upon the scales of Osiris according to the Book of the Dead.

The sword held aloft by the figure in the trump is more than symbolic and is one that is double edged. This may indicate that the choices faced by the subject of the Tarot reading may demand some measure of sacrifice to higher ideals than mere personal gain. The Justice trump is a reminder of the law of natural karma – that each of our actions has consequence in the world around us. The figure depicted upon this trump signifies the interpretation of Law and often she is seated upon a cubic throne, symbolic of the divine universal order.

The Justice trump represents limitations placed upon freedom of choice and action; acting as a brake upon the as yet undisciplined energy and industry signified by the previous card of The Chariot.

In the depiction of the Hermit in the Rider-Waite designs of 1910 the cloaked figure depicted finds his way by the light of a lantern, from within which a star issues forth light. In this manner, the card may be seen to represent those who have realised their inner aspirations and have proved successful in externalising inner goals.

Some commentators have identified the robed and hooded figure of the Hermit, replete with Hourglass, as Saturn-Kronos, keeper of Time and even provided a plausible argument identifying this figure as a prototype of the western Santa Claus as Saturn-Kronos. The divinatory

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meaning of this card, with its implicit references to Time may therefore allude to Wisdom gained after the event.

The Wheel of Fortune, which provides the central motif for the next trump in the Tarot sequence, was also used to illustrate illuminated manuscripts of one of the most popular books of the medieval world – the *Consolation of Philosophy*, written by the Fifth century philosopher Boethius. An illustration of this work within the Wallace collection in London, illustrated also upon page 54 of Professor Brian Magee's 'The Story of Philosophy' clearly illustrates Lady Fortune turning a wheel upon which four figures ascend and descend whilst the philosopher Boethius is tempted away from life's trifles by Lady Philosophy.

Amongst the earliest surviving renderings of this card, the figures depicted as rising and falling upon the Wheel trump are human: although images of the Bear, the Sphinx and the Monkey have also been incorporated over the centuries.

The appearance of the wheel card in a reading can indicate a major turning point in life affairs and the intervention of the hand of Destiny in the life affairs of the client usually for the better.

The Wheel trump may alternately represent a rapid intensification of events and unexpected developments falling outside the control of the client. There could be a spiraling out of control of events, which the subject of the Tarot reading had hitherto considered predictable and stable. Otherwise, when the trump is well dignified in a Tarot spread – that is to say, when surrounded or supported by

cards indicating stability and growth - the wheel trump may indicate steady and unyielding progress in events: the Wheel continuing to turn with the Seasons, setting a steady pace in matters of personal progress.

In the design of the Strength trump, also known as Force, many classical Tarot trumps depict a female character opening the mouth of a lion. In the Cary Yale Tarot, the figure of a beautiful maiden riding a golden lion is represented.

This card represents the victory of the Spirit over physical limitations and material bondage. It is a card of hope and successful aspiration in affairs where the human will is called into purposeful activity. In many senses, despite the spiritual allusions of the symbolism of this card, Strength represents achievement through disciplined effort and the harnessing of the will. Other representations of this card include the depiction of the biblical Sampson slaying the Lion.

The Crowley - Harris Thoth Tarot plunders the Book of revelation for its symbolism, replacing the Lion with the Seven headed beast of the Apocalypse now being ridden by the Scarlet Whore of Babylon and renaming the trump Lust. Strangely, this combination of the beast representing the animal natures of Man harnessed by an audacious Will to power superbly captures the timeless essence of this Tarot trump.

When discussing the Hanged Man trump we should remember that in Northern Italy, from whence the Tarot as

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we know it originates, traitors were punished by hanging them by one leg from a tree. In this sense it is sometimes thought of as the card of Judas Iscariot. This religious referencing is highlighted in the Charles VI deck where bags of money are pictured attached to the Hanged man's pantaloons.

The subject should beware of the betrayal of confidences when this trump falls in a Tarot reading. The safest mainstream interpretation of this card's appearance within a reading would be to advise patience and caution in all affairs to the client. In many ways this card suggests bondage to Fate and Destiny, although the sacrifice may sometimes be a willing one ... a sacrifice of Time, perhaps in order to gain scholastic wisdom – represented by the appearance of a book in the hands of the Hanged man in some decks of Tarot.

Death represents the end of one order of things and the beginning of another order. When well aspected, the Death card can also signify the removal of obstacles through unexpected means or gain through the death of another.

Some of the earliest Death Trumps show the skeletal figure of the Grim Reaper on horseback, an innovation restored in the Twentieth Century Waite-Smith and Morgan Greer decks of Tarot. Death speaks for itself. The presence of the card in a Tarot reading will often indicate the death of an individual, the death of a hope or the death of an enterprise.

The trump of Temperance represents balance and harmony in all things but progressively so and without stagnation.

When this card falls in the pattern of the spread it signifies a time of respite from life's trials, a harmony with nature and philosophical inspiration – albeit a respite that is temporary.

In a 1338 painting hanging in the town hall of Siena, the artist Lorenzetti depicted the goddess Temperance holding an hour glass whilst beneath her labour representatives of the professions. Death is also represented, highlighting the need to watch and pray whilst time hastens away.

The appearance of this trump within a Tarot reading signifies rewarding involvements. The figure upon the card pours water from one receptacle into another. One foot is planted firmly upon dry land, the other is submerged in the river of Life. This symbolism intimates that the inner world of the client will be in tune with the outer world of his or her own personal reality and is also an indicator of the smooth running of the mechanisms of the Universal order in the lives of those who can find a harmony between their inner nature and their outer life.

Whereas the idea of God may be conjectured to represent the idea of spirituality, the symbol of the Devil may be interpreted to signify worldly materiality and sensuality. When this card falls in a spread then upon the clients close 'hands on' involvement with material and sensual affairs should be stressed.

The Devil trump is not necessarily a card of evil, merely one of facing harsh reality. In the design of the card, the Devil is often seen greeting the aspirant or else bidding him to embrace his more self-centred needs and desires. The

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chained figures who dance at the feet of the Devil are fettered by their own desires. It can be observed in many designs of this card that the chains around the necks of the Devils minions may easily be slipped over the heads of these 'captives' and yet they remain willing captives of material satisfaction.

The appearance of this trump can signify obscene luxury or simply a total immersion into the kingdom of earthly delights. There is certainly a measure of temptation upon the path ahead when this card falls in a tarot reading. When surrounded by negative cards or cards signifying instability of circumstances the devil card is a warning that our own worst natures might gain the upper hand in our dealings with the world.

The Trump known as The Tower, or the House of God, might be recognised by the medieval mind as representative of the legend of St Barbara, a secret Christian figure of the fourth century whose faith clashed with the beliefs of her own father; who kept her locked in a Tower. Barbara's father commissioned a mason to install a water feature but tragedy overtook events when Barbara implored the workman to install a third window to her Tower to represent the Christian trinity. The good Barbara was driven to leap from the tower to her death by her father who suspected the loss of his daughter's virginity to the Mason. He had demanded that she renounce her faith as she had renounced her maidenhood, a concession she could not admit. A lightning bolt came from heaven to strike down the father and Barbara became the saint of explosives and Artillery men.

Because of the significance of the symbolism employed in this card it can be interpreted as representing liberation from the bondage to materiality suggested by the previous card of the Devil: a liberation requiring a sudden change of all the things that have stood before us in our lives as reliable certainties.

The symbolism of the Star trump, the next trump in the Tarot sequence, seems to echo traditional images of "Anahita" - the ancient Persian water goddess and patroness of Women and fertility. Anahita was one of the forms of the 'Great Goddess' of antiquity. She was often portrayed as a virgin carrying a water pitcher.

In his Book of Thoth, Aleister Crowley comments on the Star card: "She is represented with two vases, one pours water, a symbol of light, upon herself, the other upon the earth. This is a glyph of the economy of the universe."

One aspect of the Star could be taken in reference to navigational matters - for it was by the stars that the ancients navigated. This card could be taken as an indicator of the onset of a period when the pathway ahead is illuminated by some higher aspiration, or focus of events: bringing a sense of purpose and meaningful direction to daily life.

The following trump in the Tarot sequence, The Moon is universally recognised as the mistress of shifting change and illusion. One modern Jungian interpretation of the Moon Trump card believes it to signify areas of mystery and uncertainty, where logic cannot aid the client in decision-making. She represents the Self as it is buried beneath the

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confusion of consciousness, to which we return to commune with during the hours of sleep and dream time. In any spread the fall of this card intimates that the client should abandon any preconceived plans or courses of action in whatever area of life is indicated by the position of the card in the spread. Deep background forces may be affecting the everyday life of whosoever draws this card, and he or she should be warned to look beyond the cosmetic in everyday dealings.

The Sun Tarot Trump is, to many Utopian writers, a symbol of the brotherhood of Heliopolis; a beacon sent forth unto the world by the Greek Apollo so that artists, musicians and the truly inspired are called to realise their inner potential. The Sun card represents the full dawning of the inner light in the consciousness of the individual. The area of the spread in which this card falls, whether it refers to emotional well-being or material concerns, will be dignified by its presence. Good fortune and the smooth transition of events are indicated. The appearance of this trump in the Tarot spread signifies a golden period in the life of the client, who will find that memories of this period will be especially treasured in times to come.

The Trump of the Last Judgment indicates liberation from the oppression and bondage of the World and the lease of new life in all affairs. Traditional Tarot design depicts the Archangel Michael blowing the last trump at the resurrection of the dead in the great reunion at the end of Time. This was a symbol of the long awaited reign of the kingdom of God, promised in the Book of Revelation of St John, an event that every inhabitant of the medieval world looked toward in awe inspired expectation.

In a tarot reading this trump can represent reunion with loved ones from the past and also, in the light of its religious significance, long held promises being kept. It is a symbol of hope and rebirth. Yet it is also indicative of a time of reckoning, when every man and woman would be called to consider his or her own conscience.

The final Tarot trump, The World is a card of completion and harmony. This trump represents the world as an ideal. This cards appearance in the tarot spread indicates a period of satisfaction and pleasure: as the final card in the sequence of Trumps it represents harvest time, when all of a client's labours in a particular period will reap reward. Also indicated by the card is a sense of projects having been completed and the need for reflection and the making of future plans.

The sensual aspects of this card, though material, are wholesome in soul enriching pleasure. The figure of an unclothed woman usually illustrates this trump, representing the Anima Mundi – the soul of the World, as adherents of the Gnostic wisdom knew her – in her naked glory. The World trump signifies that the end of a journey has been reached, the tying up of loose ends and a reward of collective past efforts.

Clearly the trumps of the Tarot are no mean talisman of mankind's values.

Keys to the Rosicrucian Qabalah

Essential Source Works

of the

Western Qabalistic
Tradition

Each of the following works detailed within these pages are representative of classical Hebrew Kabbalistic mysticism and are therefore commentaries of religious philosophical bias and are resplendent with cosmological detail. The language and metaphors employed are essentially poetic (although less so in the case of the *Sepher Yetzirah*) but these descriptive attempts are clear signs of great minds grappling with the fundamental principles underlying our cosmological reality and the nature of our relationship to that reality.

Although many students of the western Qabalah will be casually familiar with the *Sepher Yetzirah*, the *Sepher Detzniyutha* is often overlooked because of its apparent complexity and use of convoluted symbolism. Its presentation here, next to the Yetzirahtic text should demonstrate how closely the two works compare with reference to their illustration of the usage of combinatorial factors of the Hebrew alphabet in the act of divine creation.

Whereas the *Sepher Yetzirah* is more specific in its descriptive prose, the *Sepher Detzniyutha* possesses a more sophisticated approach to literary allegory and metaphor. It could be said that the former compares to the latter in a similar way to how the Gospel of Mark compares to that of John; that is to say that the latter possesses a more marked theological sophistication in comparison to the former example's straightforwardness.

The Sepher Detzniyutha

**The Book of that
Which is Concealed**

**From the
*Sefer Ha-Zohar***

Chapter One

We learned: The **Book of THAT Which is Concealed** is the book of the balancing in weight.⁶

Until NOT (al, *Lo*) existed as weight, NOT existed as seeing Face to Face; ⁷

And the Primordial Kings⁸ died, as their crowns ⁹ were NOT found,

And the Earth was nullified,

Until the Head (sar, *Rosh*) ¹⁰ desired by all desires formed and communicated the garments of splendor.¹¹

That weight arises from the place which is NOT Him.

Those who exist as NOT are weighed in hy.¹²

In His body exists the weight.

NOT unites and NOT begins.

In thy have they ascended, and in hy do they ascend,

Who NOT are, and are, and will be.

The Hidden within the Hidden¹³ is formed and found in:

1) One skull,¹⁴

2) Filled with the Dew of Bdelium,

3) An envelope of clear and concealing air,¹⁵

4) Those that are pure wool are hanging even balanced,¹⁶

5) The will of all wills¹⁷ that is revealed with the prayers of those below,

6) The Open Eye¹⁸ that does not slumber but watches constantly, the Eye below is by means of the Eye of the supernal radiance,

7) The openings of the hollow pillar,¹⁹ from whence His Spirit²⁰ rushes forth unto all.

IT created six, IT created Elohim, the heaven and the Earth.²¹

Bara Shyt, IT created Six over them.²²

They are all below, And they depend on the seven of the skull as far as the splendor of all splendors.

And the Earth,

That is, the second one is NOT in the computation;

This was already said.

For it emerged from the one that was cursed,

As it is written,

From the ground which the Lord hvhy cursed.²³

...was unformed and empty²⁴ ***and darkness AL***

(li, lit. Upon)²⁵ - ***Face of the Deep, and the Spirit of Elohim hovers AL-Face of the Waters.***²⁶

Thirteen depend from the thirteen of the splendor of
splendors.27

Six thousand years depend on the first ones.28

The seventh above them is that One which alone is
powerful,29

And the whole was desolate for twelve hours,30

As it is written,

...was unformed and empty...

The thirteenth raises up these through mercy,

And they are renewed as before

For thus it is written,

...IT created...

And thereafter it is written,

...IT was...

For surely IT had been.

And at the end of the unformed and confused and dark

**The Lord hvhy alone shall be exalted in the Day of
THAT.31**

The engravings of all engravings appears as a long serpent,
32

And extends this way and that.

The tail is in the head.

The head goes around to the shoulders.

Passing and indignant, guarding and concealing,

Revealing itself in one of a thousand short days,

The receptacle in the bond, the fin in its part.

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Its head is broken in the waters of the great sea,

As it is written,

You broke the heads of the serpents on the waters.³³

There had been two serpents; they were reduced to one.

TNYNM (,nynt) is written defective.³⁴

Heads, as it is written,

And over the heads of the *Chayot* there was the likeness of a Firmament.³⁵

*And Elohim said Light will be, and Light was.*³⁶

This is what is written,

For HE spoke,³⁷ **and IT was.**³⁸

HE is alone.

Then the line returns and becomes one v y"v v" hy y"
vhy,³⁹

The latter (Yod y) is the *Shekinah* below,

Just as the Heh h is found to be the *Shekhinah*.⁴⁰

And they are balanced in weight.

And the *Chayot* rush forth and return.⁴¹

As it is written,

*Elohim saw the Light as-good.*⁴²

Call the righteous as-good.⁴³

Therefore do they ascend in the weights.

IT was at first alone.

But all things return into the unity,

Sister and brother combined one in another,⁴⁴

In hy, like two lovers who embrace.

Six come out from the branch of the root of the body.

The tongue speaks great things.45

This tongue is hidden between the Yod y and the Heh h,
As it is written,

That man shall say I am of the Lord hvhy.46

And that man shall be called by the name Ya'aqov (Jacob).
And that man shall write with his hand: "I am of the Lord
hvhy."

And by the name of Israel shall he call himself, indeed.
That man shall say, "I am of the Lord hvhy."

O Lord hvhy-the Sister,

And all is within vhy.47

All are included in the tongue concealed in the Mother,
For it opens for that which egresses from it.

The Father dwells in the head, the Mother in the middle,
And there is a covering from this side and from that side.
And woe unto him that uncovers their nakedness.

And Elohim said Lights will be in the Firmament of Heaven.48

The male rules over the female

As it is written,

The Righteous is the foundation forever.49

The Yod y illumines both,

And It illumines and passes on into the Female.

The Yod y sets itself apart, ascends by its level higher and
higher,

And the Female is darkened.

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And the Mother is illumined and is opened out into Her gates.

The key, which contains the six, comes and covers up Her gates,

And It is unified below, with this one and that one,

Woe unto him that uncovers Her gate.

Chapter Two

The Beard of Faith,⁵⁰

NOT,

Is mentioned because it is the most precious of all,

It egresses from the ears,

Round about the face,

The white locks ascending and descending,

Separating into thirteen

Of that most splendid of splendors, it is written:

NOT passes in it as Man,⁵¹ and NOT dwells as Adam⁵² there.⁵³

Adam to the Son is He (avh , *Hu*).⁵⁴

Adam-NOT is included therein, especially man.

In these thirteen issue forth distinct fountains;

Four were kept separately,⁵⁵ nine flow from the body.⁵⁶

1) The Splendid One begins to form itself near the opening of the ears.

2) It descends in beauty to the beginning of the lips.

It stands from this beginning to that beginning.

3) There is a path going forth beneath the two holes of the hollow pillar,⁵⁷ to pass over guilt, as it is written:

And it is His Beauty 58 to pass over guilt. 59

4) Beneath the lips the hairs go back to the other beginning

5) Another path goes forth beneath that one.

6) It covers the offering of spices,⁶⁰ to the upper beginning.

7) Two apples⁶¹ are beheld, to illumine the lamps.

8) The Fate⁶² of all hangs as far as the heart.

On it depend the upper and the lower ones.

9) Those that hang down, NOT shines from this one and from that one.

10) The short ones¹ are *AL* (li)-the throat.⁶³

11) The long ones of the Splendid One, they are measured in perfect proportion.

12) The lips are bare from all sides.

13) In this Fate of all flow thirteen pure balsam oils,
All is found in this Fate, and IT is concealed.

At the time when Tishri, the seventh month, approaches,
These thirteen are found in the upper world,
And thirteen gates of compassion open.

Of that time:

Seek you the Lord hvhy while He can be found.⁶⁴

It is written:

And Elohim said you, the Earth, will put forth grass, herb yielding seed, fruit tree...⁶⁵

This is that which is written:

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*And you shall afflict yourselves in the ninth of the month at even.*66

*Adonai hvhy, you have begun to show your servant Your greatness.*67

The Name hvhy is perfect on its sides.

And in causing this Earth to bring forth,

NOT is perfect,

yhy-NOT is written.

We read: a superior YV'D y, an inferior YV'D y.

VYYTZR (royyv):68 Yod y superior, Yod y inferior.

y'h'y, Yod y superior, Yod y inferior.

Heh h in between them.

IT is perfect, and NOT for every side.

This name was uprooted from that place and transplanted elsewhere,

As it is written:

*And the Lord hvhy Elohim planted...*69

The Heh h between the Yods y of yhy.

The breath of the hollow pillar of the Ancient One unto the Small Face.

Without the breath it exists as NOT.

In the Heh h it is founded,

The Heh h above, the Heh h below,

As it is written:

AHH Adonai Elohim (,yhla ynda hha).70

In the cohesion of the attached,

In the breath of the weights, is vhy.

The superior Yod y is adorned with the wreath of the Ancient One,

The supernal envelop that is clear and concealing.

The superior Heh h is adorned with the breath of the openings of the hollow pillar,

which comes forth in order to animate.

The superior Vav v,

The lamp of heavy darkness that is adorned by its sides.

The letters then extend and are included in the Small Face.

Just as they dwelled in the skull,

They are found to be extending into the whole body in order to establish all.

These letters are hanging in the pure wool.⁷¹

When they are manifested unto the Small One, these letters settle in Heh Yod,

And so they are called in them,

The Yod 'I' of the Ancient One is concealed in its wreath,⁷²

Because the left is to be found.⁷³

The Heh 'H' is opened in another and is perforated by two holes,

And is found in its formations.

The Vav 'V' is opened in another, as it is written:

It goes smoothly for my Beloved,⁷⁴

In the lamp of the heavy darkness to conceal the opening.

The supernal Vav v, the inferior Vav v,

The supernal Heh h, the inferior Heh h,

The supernal Yod y, and with Him NOT is associated;

NOT ascends in this, and NOT is in this sign;

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When the Son⁷⁵ is revealed, and united in one grade,
In one combination, in order that they may be explained,
The d'v (Vav Dalet) are included with the Yod y (dvy).
Woe when this is removed and they⁷⁶ are manifested,
They are the spices of the molds,
The reddish ones,
They pass as NOT, they tarry as NOT in ONE-Place.
And the *Chayot* run forth and return.

Flee unto your place.⁷⁷

**If you rise like an eagle, and if you will set your nest
among the stars,
from there I shall bring you down.**⁷⁸

***And you, the grasses... were brought forth from the
Earth.***⁷⁹

When?

When the Name (hvhy) was implanted.

And thus air came forth.

And a spark⁸⁰ came to be.

1. One skull extends to its side.⁸¹

Full of the dew of two colors over it.

2. Three cavities in which the marked letters are manifested
as vhy

3. Black ones, as a raven, hanging over the deep holes,
so that He hears right and left as NOT.

Here there is one slender path above.⁸²

4. The forehead that shines as NOT,

the discord of the world, except when His Will (Jvor,
Ratzon) has regard.

5. Eyes of three colors,
to cause fright before them,
they are washed with radiating milk.

It is written:

Your eyes shall see Jerusalem, a peaceful habitation.83
Righteousness dwells in Her.84

The peaceful habitation is the Ancient One who is hidden.
Thus the script is *Oynk* (nyi).85

6) The nose of the face of the Small One,
In order to be known.

Three flames burn in its cavities.

A torturous flame to hear good and evil.

It is written **I am hvhy, THAT (avh, Hu) is my Name.86**

And it is written ***I slay and I make alive.87***

And as it is written **I will lift and I will sustain.88**

HE (avh) has made us, but NOT we are.89

**And HE (avh) is of the Unity, and WHO (ym, Mi) can
turn Him.90**

He calls,

Who is concealed, and found as NOT.

He who is of NOT is removed from the eyes.

He who is of NOT is called by the Name.

Alef a and NOT entirely,

V'V v'v entirely,

Alef a and NOT entirely,

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Heh'Vav'Alef a'v'h goes into the Alef a.

Alef a goes to YV'D d'vy.

YV'D d'vy goes into YV'D d'vy.

The most Hidden of Hidden is of NOT,

The V'D d'v is attached in hy.

Woe when NOT is attached to Yod y , out of V'D d'v.

When the Yod y departs from the Vav'Dalet d'v,

Because of the sins of the world,

The nakedness of them all is found, of this it is written:

The nakedness of your Father is NOT; She will be uncovered.⁹¹

And when YV'D d'vy departs from H'A a'h, O'D d'i, it is written:

The nakedness of your Mother is NOT; She will be uncovered,

Your Mother is THAT-NOT; Her nakedness will be uncovered.⁹²

She is your Mother, surely,

For Understanding (hnyb, Binah) you shall call Mother...⁹³

Chapter Three

Nine precious formations were given over to the beard.

Whatever is hidden, and is manifested as NOT,

Is found to be supernal and precious,

Thus the writings have concealed IT.

1) Hairs upon hairs, from next to the opening of the ears unto the beginning of the mouth.

2) IT is to be found from that beginning unto the other beginning.

3) Beneath the two openings a path so full that IT is seen as NOT.

4) The cheeks are covered from this side and from that side.

5) Among them are visible apples red like a rose.

6) In one tress hang the strong black ones, even unto the breast.

7) The lips, red as a rose, are bare.

8) Short ones descend over the throat, and cover the neck.

9) Long and short ones descend even-balanced.

He that is found in these is found to be strong and mighty.

It is written: **Out of distress I called on hy.**⁹⁴

David said nine up to **all nations compass me about**⁹⁵

in order to surround and protect himself.

*And you, the grass, herb yielding seed after its kind, and tree bearing fruit, that its seed is in it, after its kind, were brought forth from the Earth.*⁹⁶

These nine are evolved from the Perfect Name,

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And afterwards were planted into the Perfect Name,
as it is written: *and the Lord hvhy planted.*⁹⁷

The formations of the beard are found to be thirteen,
That is the upper one.

In the lower one they are beheld in nine.

The twenty-two letters are formed in their colors.

Therefore he who sees in his dream that he holds
the beard of a supernal person in his hand--

He is at peace with his Master.

His enemies will be subjected to him,

Especially with regard to the superior beard that radiates into
the lower one.

For the superior one is called *abundant kindness*,⁹⁸

Whereas in the Small One, IT is simply *kindness*,⁹⁹

Though when light is required,

IT will radiate,

And IT is called *abundant kindness*.

*And Elohim said the waters will swarm with movement of
living-being.*¹⁰⁰

Meaning to say hy,¹⁰¹

The light of the one extended into the other,

All came forth at one time,

The good waters, the evil waters.

For He said: *The waters will swarm*

They were contained, one in the other.

The upper living-being, the lower living-being.

The good living-being. The evil living-being.

*And Elohim said, "We will make ADAM..."*¹⁰²

This Adam-NOT is written on NOT-Adam in order to take away Adam of Above who was made by the Perfect Name.

When THIS is perfected, THAT is perfected.

Male and female were perfected in order to perfect everything.

The Lord hvhy is the side of the male.

Elohim (,yhla) is the side of the female.

Therefore was the male extended, and formed with His members,

As it were, regenerative power.

The Kings that were nullified are here sustained,

The judgments of the male are severe in the beginning, mild in the end.

Those of the female are vice versa.

VY'H h'yv

The channels of connection are shrouded beneath His covering.

Yod y small

In this very form He is found.

But if judgments are to be mitigated,

Necessarily the Ancient One is required.

The serpent came upon the female

And a nest of impurity was formed within her,

Establishing a dwelling for evil.

Thus it is written:

*And she conceived, and she gave birth to Qain,*¹⁰³

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The nest of the dwelling of the evil spirits, storms and demons,

And blows to Qain within hy.

He formed in that Adam (,da),

By twos,

By the general principle and the particular,

Which are contained in the particular and the general,

Legs and arms,

Right and left.

It divides at its sides.

Male and female were established - vhy.

Yod y male, Heh h female.

Vav v as it is written

Male and female created He them, and blessed them, 104
and called their name Adam.

The form and person of Adam was seated upon the throne,105 as it is written:

And upon the likeness of the throne was the likeness as the appearance of Adam upon it from above.106

Chapter Four

The Ancient One¹⁰⁷ is hidden and concealed.

The Small Face is manifested and NOT manifested,

The manifested is written in the letters.

The NOT on its level is hidden in the letters,

And HE, the NOT, is settled in hy,

The upper ones and the lower ones.

*And Elohim said the Earth will bring forth living-being according to its kind, cattle and every creeping thing.*¹⁰⁸

This is that which is written

Adam and cattle You help, Lord hvhy.¹⁰⁹

ONE (dxa, *Echad*) is found in the principle of the other.

Cattle in the principle of Adam.

*Adam who brings an offering to the Lord hvhy from the cattle.*¹¹⁰

Because animals are included in the general principle of Adam.

When Adam of Below descended in the supernal form,

There were found two spirits,

From two sides, for Adam includes both right and left,

Of the right, the *Neshamah* (hmsn),¹¹¹

Of the left, the *Nefesh Chayah* (hyx spn).¹¹²

When Adam sinned, the left side did expand.

And those that are the form of NOT were expanded,

When these became attached, the one in the other,

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They give birth like unto that living-being that
gives birth unto many at one time.

Twenty-two letters that are concealed,

Twenty-two letters that are manifest.113

A concealed Yod y, a manifest Yod y.

The concealed and the manifest are balanced in weight,

Over the weighing of the Yod y came forth male and female
V'D d'v.

In this place Vav v male , Dalet d is female.

Therefore this D'V v'd is two,114

D'V v'd male and female.

D'V v'd two pillars, two.

Yod y is by itself, male.

Heh h female.

Heh h at first was Dalet d, but after it was impregnated in
Yod y,

It brought forth the Vav v.

(Thus, as in the Heh h there is D'V v'd, and in the Yod y is
H'H h'h, hence vhy.)

Thus the YV'D d'vy is seen in its general appearance of
vhy.

Once the YV'D d'vy has emitted that which is male and
female,

She is then settled,

And He covers the Mother.

*And the sons of Elohim saw the daughters of Adam.*115

This is that which is written

Two men, spies, secretly saying.116

What is “daughters of Adam”?

As it is written

Then came two women, harlots, unto the king.117

On their account it is written

For they saw the wisdom of *Elohim* is in him.

Then came,

And NOT in the beginning.

In the wreath of the union of the fountains,

There were two embracers from above in V’V v’v,

These descended from above, and occupied the earth.

They lost the good part, which was in H’V v’h,

The wreath of compassion,

And were wreathed with a cluster of grapes.118

And the Lord hvhy said to Mosheh: Why do you cry to Me?119

Explicitly stating *to Me*.

Speak unto the children of Israel, that they move forward.120

Explicitly stating *that they move forward*.

It depended on Fate.121

For He wished to honor the beard.

And what is right in His eyes you will do,

And you will hearken unto His commandments,

And you will keep all His statutes,122

Up to here,

For I am the Lord hvhy, your Healer.123

Exclusively for this.

Chapter Five

WOE

People of Sin,

Congregation heavy with iniquity,

Seed of evildoers,

Children...124

Seven grades:

v'v y'h h'v h'v h'h d'vy emits D d

h'h y'vh h'h emits v'd v'v 125

The Son (rb, *Bar*) conceals Adam who is male and female,

Which are v'd.

And it is written:

Children that deal corruptly.

IT Created Six (tysarb, *B'reshith*), *IT Created* (arb, *Bara*).126

IT Created Six is the Word.

IT Created is half a Word.

Father and Son.

The Hidden and the Manifest.

The Eden of Above is hidden and concealed.

The lower Eden comes forth in its strides and is revealed

,yhla hy hvhy.

AT (ta)

Adonai Ehyeh (hyha ynda)127

Right and Left

Into ONE united.

The Heavens and

As it is written: **And the Beauty and the Victory...128**

Into One united.

The Earth (/rah)

As it is written

How mighty is your Name in all the Earth,129

The whole Earth is full of your Glory.130

IT was a firmament in the midst of the waters.131

In order to distinguish between the Holy and the Holy of Holies.

The Ancient One unto the Small One expands and adheres,
If NOT adheres

The mouth speaks great things.132

IT engages itself

And wreathes itself with the small crowns,

With the five kinds of water,133

And thus it is written

And He shall put from above Living Water.134

He is the Living *Elohim* (,yyx ,yhla, *Elohim Chayim*) and the King forever.135

I shall go before the Face of the Lord hvhy in the lands of life.136

And shall be the body of *Adonai* (ynda) bound up...

And the Tree of Life in the midst of the Garden.137

y'yha a'h d'vy h'y

Between the waters and the waters.138

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Waters perfect and waters of NOT, perfect;

Compassion perfect and compassion of NOT, perfect. 139

And said the Lord hvhy: My Spirit will contend NOT with Adam of Forever,

seeing that HE (avh) is flesh.140

And said the Lord hvhy

When vested in the Small One,

From here He spoke in the Name of the Speaker,

For the Ancient Concealed One had said

My Spirit will contend NOT with Adam of Above.

For by that Spirit that blows from the two holes of the hollow pillars,

He causes a flow unto the lower ones,

And that is why it is written

And his days shall be a hundred and twenty years.

d'vy is perfect and NOT is perfect.

Yod y on its own is one hundred.

And if two letters are put, twice reckoned

And his days shall be a hundred and twenty years.

Yod y, on its own, when manifest in the Small One, extends into 10,000 years.

Thus it is written

And You have placed upon me Your Hand.141

The giants were in the earth.142

This is that which is written:

And from there IT was parted and became four heads.143

From the place whence the garden was parted, it is called

The giants,

As it is written: *And from there IT was parted.*

They were in the earth in those days.

But NOT afterwards.

When Yehoshua came.

And the **Sons of Elohim** were hidden,¹⁴⁴

When Solomon came,

And the **daughters of Adam** were contained.¹⁴⁵

Thus it is written: **And the delights of**

Reading tvlnit (not reading *Tonlym*, ,ylnit).

The sons of Adam

That were cast out,

From these were other spirits of NOT,

Contained in the supernal wisdom,

Thus it is written: **And the Lord hvhy gave wisdom to Solomon.**¹⁴⁶

And it is written: **And He was wise unto all of Adam...**¹⁴⁷

From IT-was-named, that he was benefited,

NOT is contained in Adam.

And the Lord hvhy gave wisdom

The Heh h above.

And he was wise

From that he became wise below.

*They are the mighty ones that are of Eternity...*¹⁴⁸

The Eternity of Above.

The men of the Name...

They who conduct themselves in the Name.

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What is the Name?

The Holy Name,

They who conduct themselves in hy,

THAT NOT is the Holy Ones below,

And NOT-conduct themselves only in the Name.

The men of the Name... of perfection,

And NOT are the men of the Lord hvhy,

Their NOT is concealed and is being concealed.

But IT is a diminutive while NOT being a diminutive.

The men of the Name... of perfection,

Come out from the principle of Adam.

As it is written:

Adam being in splendor, in NOT abides.149

Adam being in splendor, in the splendor of the King.

In NOT abides, in the NOT-Spirit.

There are thirteen kings of war in seven.150

Seven kings in earth appear as victors in war.151

There are nine that ascend on the levels,152

Who run according to their wish,

And there is none to prevent them.

Five kings exist in terror.153

In the presence of four - NOT, they can stand.154

Four kings come out before four,155

They hang on them like grapes in a cluster,

Bound up in them are seven runners that give testimony,

And NOT do they remain in their places.

The Tree that mitigates is placed within.156

Birds attach themselves and nest on its branches.157

Below it shelters that *Chayah* (hyx, Living Being) that rules over this Tree,

Which has two paths to walk,

Seven pillars surround it,158

With the four *Chayot* (tvyx, Living Beings) that are moved in the four directions,

The serpent turns swiftly with three hundred and seventy leaps,

Leaps over the mountains,

Skips over the hills,

As it is written:

Leaping over the mountains, skipping over the hills.159

Its tail is in its mouth, in its teeth.

He is pierced through on two sides,

When it moves, the body is transformed into three directions.160

It is written:

And Chanokh walked with Elohim.161

And it is written:

Give instruction to the Youth (rin, *Nar*),162 the Face AL (li ynp),163 His way.

To the Youth, that is well known.

***With Elohim* and NOT with the Lord hvhy.**

And He was NOT.

In the name This (hz, *Zeh*).164

For Elohim had taken him.165

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To be called by His Name.

There are three houses of judgments that are four,
Four houses of judgments that are above, four below,
Thus it is written:

***You shall do NOT-evil in judgment, in meteyard, in weight,
and in measure.***166

There is a judgment that is severe, and a judgment that is
NOT-severe.

A judgment that is balanced, and a judgment that is NOT-
balanced.

A judgment that is soft.

(A judgment) toward Over-the-Face (ynp li),167

NOT-THIS and NOT-THAT.168

***And IT was that the Adam of the great began in the AL-
Face (ynp li)
of the ground.***169

The Adam of the great...

This is that which is written:

For also...

Adam of Above.

And it is written:

AL-Face of the ground.

***And Mosheh knew THAT-NOT, the skin of his face
shone.***170

This is that which is written: ***Garments of skin...***171

Horn...

As it is written:

And Samuel took the horn of oil.172

For there is no anointing except with the horn.

And in Your Name our horn is exalted.173

The Name have I revealed upon the skin of David.174

That is the tenth of the King.

And IT comes from that Jubilee which is the Mother,

As it is written:

For IT shall be when the horn of the Jubilee is sounded.175

The horn is wreathed with the Jubilee, the tenth in the Mother.176

The horn, IT takes the horn and the Spirit to restore the Spirit177 in hy.

And this horn is of the Jubilee, Heh h.

And the Jubilee is Heh h.

And the Heh h is the blower of the Spirit unto all.

And all return to their place,

Thus it is written:

AHH hvhy **Elohim** (,yhla hvhy hha).178

When Heh h appears unto Heh h,179

,yhla hvhy ,

The perfect Name from NOT

And it is written

The Lord hvhy alone shall be exalted in the Day of THAT.180

Up to here is the hidden and adorned Concealment of the King,

This is the **Book of THAT Which is Concealed,**

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Happy is he that (enters and) comes out, and knows ITs paths and ways.

APPENDIX I 181

Sifra Detzniyutha

In Chapter Three, after the verse:182

*And Elohim said the waters will swarm with movement of living being.*183

There is an extensive addition from the sixteenth century CE, 5300's Jewish Era:

(Another interpretation)

the waters will swarm with movement translated *with movement*

Meaning to say when his lips move with words of prayer, in merit and clarity of mind,

For when man wishes to order his prayer to his Master,

And his lips move in such a way from below upwards--

To raise the honor of his Master to the place of irrigation of the deep well that flows and comes out.

Then it will flow to draw forth from above downwards,

From that irrigation of the river-bed to every level and level, (down) to the last level,

In order to elicit a freewill offering from above downwards.

Afterwards he needs to bind a knot in all,

The bond of the intention of the faith,

And all his requests shall come about--

Whether they are communal requests or individual requests.

The prayer that man should request of his Master is arranged in nine ways:

1. There is according to the alphabet; and
2. There is by way of mentioning the attributes of the Holy One, blessed be He e.g. compassionate, gracious, etc.
3. There is according to the precious Names of the Holy One, blessed be He, like:

Ehyeh (I will be), *hy*, *vhy*, *hvhy*, *El*, *Elohim*, *Tzuhva'oth* (Host), *Shadhai* (Almighty),

Adonai (My Master).

4. There is according to the ten Sefiroth, like:

Malkuth, Yesod, Hod, Netzach, Tifareth, Gevurah, Gedulah, Binah, Hochmah, Keter.

5. There is by mentioning the righteous ones, like the Patriarchs, and the Prophets, and the Kings.
6. There is the form of songs and praises (for which there is a true tradition), and higher than these,
7. There is he who knows to prepare adornments unto his Master, in a becoming fashion.
8. There is (the prayer) with the knowledge how to ascend from below upwards.
9. There is the he who knows to elicit the abundance from above downwards.

And for all these nine ways is required great intention.

For without that, about such there is a verse, as it is written:

And they that despise Me shall be lightly esteemed. 184

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And in the intention of *Amen* (is) that it compounds two Names: hvhy and ynda.

The one conceals its goodness and its blessing in a treasure that is called “Hall.”

This is indicated in the verse:

And the Lord IHVH is in His holy Hall, keep silence before Him.185

Our sages, of blessed memory, alluded to this (when stating that):

“All the good of a man is in his house.”

As it is said:

***In all my house he is faithful.*186**

And it is translated: **In all that is with Me.187**

And when (man) has intention in every one of the nine ways as behooves,

He is the human being that honors the Master, the Holy Name.

And of him it is written:

For they that honor Me I will honor, and they that despise me

shall be lightly esteemed.188

I will honor.

In this world, to fulfill and to bring about all his needs,
And all the nations of the earth will see that the name of *Elohim* is called upon him, and will fear him.

And in the world to come he will merit to stand in the division of the pious, even though he did not study sufficiently.

For he merited to mind the knowledge of his Master and had the proper intention thereto.

What is:

And they that despise Me shall be lightly esteemed?

It refers to him that does not know to unify the Holy Name

And to bind the knot of the faith

And to draw forth to that place that is in need,

And to honor the Name of his Master.

The more so with regard to he who has no intention,

Amen.

Thus, whoever moves his lips with purity of heart,

In the waters that purify,

What is written of him?

And Elohim said: Let Us make Adam.189

Meaning to say (Let Us make) because of man,

(He) who knows to unify the image and the likeness as behooves,

And they will have dominion over the fish of the sea.190

APPENDIX II

There is another addition at the very end of the Sifra Detzniyutha:

When the one Heh h is turned towards the other Heh h, and Yod y is taken away, then comes vengeance into the universe; and except for that Adam who is called [by the Name] hvhy, the universe would NOT exist; but all things would be destroyed. Hence it is written: **And the Lord HVHI alone shall be exalted in the Day of THAT.191**

1 *Torah Shmoth* 27:17.

2 The circle mentioned here is the Ayin (i , O) of Vast Face.

3 The five chapters are the negatively existent roots of the Tree and the four qabalistic worlds. The Great Hall (lkh, *Hekal*) is the circular contraction (,vomo , *Tzimtzum*, see *Etz HaChayim*, Luria) into which the positively existent Tree emanates.

4 NOT (al) is a common synonym for *Ayn*]ya, Nothing, Mysterious Unknown at the Roots of All Things.

5 This person is one of the thirty-six Righteous Tzadikim upon whom the world depends. He sees everything as the *Ayn* ya and relishes nothing in the Creation that is made from the *Ayn*]ya.

6 The term ‘weight’ is an allusion to the single combination of all the Sefiroth; weights are individual Sefirah.

7 “Face-to-Face” is the condition whereby Small Face (*Ze’ir Anafim*) is turned toward Vast Face (*Arikh Anafim*), so no Creation is manifest.

8 The Primordial Kings are the unmanifest Sefiroth in the Alef Worlds, which are witness states of Vast Face.

9 The term ‘crowns’ here alludes to the World of Atziluth. See *Sefer Yetzirah*, Chapter Three.

10 Head (sar, *Rosh*) is another name for the supernal Sefirah Crown/Above.

11 The garments of splendor are the manifest Sefiroth.

12 hy (“yah” or “Yod Heh”) constitute the first two letters of the Name hvhy, indicating the action described is in the World of Creation (B’riyah). The Yod y corresponds to World of Emanation, Upper Heh h to the World of Creation, the Vav v to the World of Formation, and the Lower Heh h to the World of Making.

13 ‘Hidden within the Hidden’ is *Atiq Ha Atiqim* in Aramaic. Hidden One (*Atiq*) is a prominent Name of Vast Face in the *Zohar*.

14 The skull of Vast Face.

15 The envelope is the skin.

16 The pure wool (*Sufim* ,ypvc) are the hairs which hang from the skull.

17 The will (Jvor *Ratzon*) corresponds to the forehead.

18 The Open Eye is the Eye of Providence, the Ayin i (Vast Face).

19 The hollow pillar is an allusion to the nose.

20 Spirit xvr *Ruach*.

21 *Torah B’reshith* 1:1.

22 The six are the Directional Sefiroth, the *Chayot* “who ran and returned.”

23 *Torah B’reshith* 5:29.

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24 Unformed (*Tohu*) and Empty (*Vuhbohu*), darkness, and *AL*-Face of the Deep are all epitaphs of Vast Face.

25 *AL li* is a prominent Name of Vast Face.

26 ***Torah B'reshith*** 1:2.

27 The sequence of letters which compose the word *Echad* (Unity) dxa are numerically equivalent to 1, 8, 5 which add up to 13, the thirteen words of the quotation.

28 The is an allusion to the time span from the initial manifestation of the Creation to its dissolution, *Reshith* (tysar , The First) to *Acharit* (tyrxa , The Last). The six thousand years of the Small Face Universe (spanning approximately 20 billion light years) depend on the first six days described in

Torah B'reshith.

29 The 'seventh above them' is the seventh millennium of the Small Face Universe, spent in the Great Sabbath by Jews, Christians, and Muslims.

30 These twelve hours are the hours spent by the letters in Atziluth alone i.e. witness states of Alef Worlds.

31 ***Isaiah*** 2:17.

32 This serpent, or Leviathan, is an allusion to the border of the *Tzimtzum* (circular contraction), the totality of the

Chayot: N, S, E, W, Up, Down. This serpent is also called *Ananta* in Sanskrit, and Astrid in Roman mythology.

33 ***Psalms*** 74:14.

34 "*Thaninim*" is indicated to be singular, with the letter indicating the plural form missing.

35 ***Ezekiel*** 1:22. These *Chayot* are the Directional Sefiroth traveling at the velocity of light in a four dimensional space-time continuum.

36 **Torah B'reshith** 1: 3.

37 avh (He) is pronounced 'hoo.'

38 **Psalms** 33:9, yhyv "And IT was."

39 The letters yhyv are transposed into y"vhy.

40 In the Name hvhy, the lower Heh h is the *Shekhinah*, the Divine Presence in the Worlds of Matter. In yvhy, the latter Yod y is the *Shekhinah*.

41 **Ezekiel** 1:14.

42 **Torah B'reshith** 1:4.

43 **Isaiah** 3:10.

44 **Proverbs** 7:4, "Say unto Wisdom (Sefirah Wisdom/East), you are my sister, and call Understanding (Sefirah Understanding/North) friend.

45 **Daniel** 7:8, 20. The tongue is the Sefirah Knowledge (of the *Ayn*)/The First.

See **Zohar** II:123a.

46 **Isaiah** 44:5.

47 These are the first three letters of the Name hvhy, extending only through the World of Yetzirah. In the *Sefer Yetzirah*, the six directions are sealed with permutations of the three letters.

48 **Torah B'reshith** 1:14.

49 **Proverbs** 10:25.

50 The hairs of the beard are the Atziluthic letters convoluting into Divine Names.

51 Man sya, *Ish*, pronounced "eesh" as in leash.

52 *Adam Kadmon*, Celestial Man, Vast Face. In the eleventh chapter of the *Bhagavad Gita*, this is described as the Universal Form (*Vishvarupa*) of Vast Face as *Mahavishnu*.

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53 Jeremiah 2:6.

54 Son, rb, “*Bar*,” HE i.e. Small Face.

55 These four are inside the skull as the hidden brain, composed of the three roots of the Tree and Sefirah Crown/Above.

56 These are the nine Sefiroth, which emanate from Sefirah Crown/Above in Atziluth.

57 This path is the Gate of the Alef connecting Sefirah Knowledge (of the Ayn)/The First to Sefirah Beauty/The Last.

58 Sefirah Beauty/The Last.

59 Proverbs 19:11.

60 The offerings of spices are the jaws.

61 The two apples are the cheeks.

62 Fate (*Mazal* lzm ,also alzm); the Sanskrit equivalent is *Karma*, which denotes the law of cause and effect.

63 These short hairs are Names of Vast Face.

64 Isaiah 55:6.

65 Torah B’reshith 1:11.

66 Torah Vayiqra 23:32.

67 Torah Doverim 3:24.

68 VYYTZR, royyv, *Vayitzer* “and He formed,” see *Zohar* III:141b.

69 Torah B’reshith 1:28.

70 Jeremiah 1:6.

71 The letters hanging as the hairs of the beard are the convoluting Names of the two Faces.

72 The wreath is the Ayin (i O) of Vast Face.

- 73 The left referred to in this line is the Column of the Left on the Tree of Life or Body.
- 74 **Shir HaShirim** 7.
- 75 The Son is Small Face.
- 76 They are the eyes of the Small Face i.e. judgments.
- 77 **Torah Vaidaber** 24:11.
- 78 **Obadiah** 1:4.
- 79 **Torah B'reshith** 1:11.
- 80 Small Face.
- 81 These are the seven formations of the Head of *Ze'ir Anafim*.
- 82 The one slender path is the Central Column of the Tree.
- 83 **Isaiah** 33:20.
- 84 **Isaiah** 1:21.
- 85 'Habitation,' ;nyi, OYNK, singular tense.
- 86 **Isaiah** 42:8.
- 87 **Torah HaDoverim** 32.
- 88 **Isaiah** 46:4.
- 89 **Psalms** 100:3.
- 90 **Job** 23:13.
- 91 **Torah Vayiqrah** 18:7.
- 92 **Torah Vayiqrah** 18:7.
- 93 **Proverbs** 7:4.
- 94 **Psalms** 118:5.
- 95 **Psalms** 118:10
- 96 **Torah B'reshith** 1:11.
- 97 **Torah B'reshith** 1:28.

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98 *Torah Shmoth* 34:6.

99 *Torah Shmoth* 34:7.

100 *Torah B'reshith* 1:20.

101 "Living Being," hyx (*Chaiyah*) is interposes the two words yx (Life) and hy (YH).

102 *Torah B'reshith* 1:26.

103 *Torah B'reshith* 4:1, meaning]yq Qain = Nest aynq.

104 *Torah B'reshith* 1:28.

105 This is a reference to Adam of Above, the Celestial Man, the Universal Form of the Ancient of Days. See the **Book of Ezekiel** and the **Books of Enoch** for corroborative material on the Throne.

106 **Book of Ezekiel** 1:26.

107 *Atiqā* (aqyui), Ancient One, Hidden One (Vast Face).

108 *Torah B'reshith* 1:24.

109 **Psalms** 36:7.

110 *Torah Vayiqrah* 1:2.

111 A synonym in Aramaic for the *Neshamah* is *Nishmatha Kadisha*, Holy Soul.

112 Body of Living Being, animal body. See *Torah B'reshith* 2:7.

113 *Sefer Yetzirah* 2: "Twenty-two letters are the foundation."

114 The Aramaic word 'vd' means "two."

115 *Torah B'reshith* 6:2.

116 **Joshua** 2:1.

117 **I Kings** 3:16.

118 See *Torah Doverim* 32:32, cf. **Zohar** I: 192a, 2:267b.

119 *Torah Shmoth* 14:15. yla, ‘to Me.’

120 *Torah Shmoth* 14:15.

121 The Fate of *Atiqā* aqyui, Hidden One, Vast Face.

122 *Torah Shmoth* 15:26.

123 *Torah Shmoth* 15:26.

124 *Isaiah* 1:4.

125 One interpretation:

Y’V’D H’H V’H h’v h’h d’vy

The Yod y (of Y’V’D d’vy);

the V’V v’v (of Y’V’D d’vy) emits Dalet d (which through its impregnation becomes)

H’H h’h (thus giving us the combination)

HV’Y y’hv (YHV vhy in reverse)

H’H h’h emits V’V v’v

Dalet d with Vav v inserted in its open space assumes the form of Heh h.

126 *Torah B’reshith* 1:1.

127 My Lord (ynda, *Adonai*), I am /will be (hyha, *Ahyeh*).

128 *I Chronicles* 29:11, Sefiroth Beauty/The Last and Victory/South.

129 *Psalms* 8:2.

130 *Isaiah* 6:3.

131 *Torah B’reshith* 1:6.

132 *Daniel* 7:8 *Atiqā* (aqyui Vast Face) is speaking.

133 Water is mentioned five times in *Torah B’reshith* 1:6-7.

134 *Torah Vaidaber* 19:17.

135 *Jeremiah* 10:10.

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136 **Psalms** 116:9.

137 *Torah B'reshith* 2:9.

138 *Torah B'reshith* 1:6.

139 **I Samuel** 25:29.

140 *Torah B'reshith* 6:3.

141 **Psalms** 139:5.

142 *Torah B'reshith* 6:4.

143 *Torah B'reshith* 2:10.

144 **Joshua** 2:4.

145 **Ecclesiastes** 2:8.

146 **I Kings** 5:26.

147 **I Kings** 5:11.

148 *Torah B'reshith* 6:4. See **Zohar** III: 134b and 144a.

149 **Psalms** 49:13.

150 In *Atiqā* (aqyoi, Hidden One, Vast Face)--the thirteen formations of the beard in the seven formations of the Skull.

151 Seven formations of the Skull of Small Face.

152 Nine formations of the beard of Small Face.

153 Five formations of the nose of Small Face.

154 Four hidden formations of the beard of *Atiqā*.

155 Four of Small Face from four of Vast Face.

156 Tree of Life, see *Torah B'reshith* 3:22; ladder of Jacob; *Kav* (bk), Line of Light (Luria).

157 The birds are the Sefiroth, see 3rd Mundaka 1:1, *Atharva Veda*:

“Two birds, united always and known by the same Name,

*Closely clinging to the same tree,
 One of them eats the sweet fruit,
 The other looks without eating.
 Seated on the same tree, the Jiva moans,
 Bewildered by his impotence,
 But when he beholds the other,
 The Lord worshipped by all and His glory,
 He then becomes free from grief.”*

158 Seven lower Sefiroth, see **Zohar** I: 31a and 186a, also **Zohar Hadash** 3a.

159 **Song of Songs** 2:8.

160 Three columns. The Tantras speak of three *gunas* (qualities)--*Sattva*, *Rajas*, and *Tamas*.

161 **Torah B'reshith** 5:24.

162 **Proverbs** 22:6. The Youth is Metatron. See **Books of Enoch**; **Job** 32:6; **Zohar** I: 223b, 37b.

163 *OL* (li), lit. upon, Name of Vast Face.

164 *Zeh*, (hz), lit. this.

165 **Torah B'reshith** 5:24.

166 **Torah Vayiqrah** 19:35.

167 See **Torah B'reshith** 32:32.

168 We find this phrase in Sanskrit, “*Neti, Neti*,” referring to the process of discrimination between the Real and the Unreal used in Vast Face Yoga, called Jnana Yoga in Sanskrit.

169 **Torah B'reshith** 6:1.

170 **Torah Shmoth** 34:29.

171 **Torah B'reshith** 3:21.

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172 **I Samuel** 16:13, *Qoren* (Jrq), means both ‘horn’ and ‘to shine.’

173 **Psalms** 89:18.

174 **Psalms** 132:17 “...**I have ordained light for My anointed.**”

175 **Joshua** 6:5, “The fiftieth year, the Jubilee Year, is introduced by the *Shofar*, ram’s horn, and is therefore called “*Yobel*” (lby).

176 Tenth Sefirah Kingdom.

177 *Ruach* (xvr), Spirit.

178 **Jeremiah** 1:6.

179 When this happens, “NOT (al) exists as seeing Face-to-Face.”

180 **Isaiah** 2:11.

181 See *Zohar* III: 285a-286a.

182 See *Zohar* II: 132a and 205b.

183 *Torah B’reshith* 1:20.

184 **I Samuel** 2:30.

185 **Habakuk** 2:20.

186 *Torah Vaidaber* 12:7.

187 **Psalms** 24:7, **Zohar** I: 218a.

188 **I Samuel** 2:30.

189 *Torah B’reshith* 1:7.

190 *Torah B’reshith* 1:26.

191 **Isaiah** 2:11.

The Sepher Ha-Bahir

“The Book
of Illumination”

Attributed to Rabbi Nehunya Ben Ha-Kana

The *Sepher Ha-Bahir*, סֵפֶר הַבְּהִיר *Book of the Brightness* or *Book of Illumination* was first published in the 12th century and is an anonymous mystical work, attributed to a first century rabbinic sage Nehunya Ben Ha-Kanah because it begins with the words, "R. Nehunya Ben Ha-Kanah said". It is also known as *The Midrash of Rabbi Nehunya Ben Ha-Kanah* הַקְדָּמָה מִדְרָשׁ רַבִּי נְחוּנְיָא בֶּן קָנָה.

In this work we can elicit a composite masterpiece of philosophical commentary. It is from the date of the appearance of this work that the Western Hermetic Qabalah began to take shape in the form recognisable to students of the Golden Dawn tradition working today.

Sepher Ha-Bahir

The First Verses of Creation

1. Rabbi Nehunya ben HaKana said:

One verse (*Job 37:21*) states, "And now they do not see light, it is brilliant (*Bahir*) in the skies...[round about God in terrible majesty]."

Another verse, however, (*Psalms 18:12*), states, "He made darkness His hiding place." It is also written (*Psalms 97:2*), "Cloud and gloom surround Him." This is an apparent contradiction.

A third verse comes and reconciles the two. It is written (*Psalms 139:12*), "Even darkness is not dark to You. Night shines like day -- light and darkness are the same"

2. Rabbi Berachiah said:

It is written (*Genesis 1:2*), "The earth was Chaos (*Tohu*) and Desolation (*Bohu*).

What is the meaning of the word "was" in this verse? This indicates that the Chaos existed previously [and already was].

What is Chaos (*Tohu*)? Something that confounds (*Taha*) people.

What is Desolation (Bohu)? It is something that has substance. This is the reason that it is called *Bohu*, that is, *Bo Hu* -- "it is in it."

3. Why does the Torah begin with the letter *Bet*? In order that it begin with a blessing (*Berachah*).

How do we know that the Torah is called a blessing? Because it is written (*Deuteronomy 33:23*), "The filling is God's blessing possessing the Sea and the South."

The Sea is nothing other than the Torah, as it is written (*Job 11:9*), "It is wider than the sea."

What is the meaning of the verse, "The filling is God's blessing?" This means that wherever we find the letter *Bet* it indicates a blessing.

It is thus written (*Genesis 1:1*), "In the beginning (*BeReshit*) [God created the heaven and the earth." *BeReshit* is *Bet Reshit*.]

The word "beginning" (*Reshit*) is nothing other than Wisdom. It is thus written (*Psalms 111:10*), "The beginning is wisdom, the fear of God."

Wisdom is a blessing. It is thus written, "And God blessed Solomon." It is furthermore written (*I Kings 5:26*), "And God gave Wisdom to Solomon."

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This resembles a king who marries his daughter to his son. He gives her to him at the wedding and says to him, "Do with her as you desire."

4. How do we know that the word *Berachah* [usually translated as blessing] comes from the word *Baruch* [meaning blessed]? Perhaps it comes from the word *Berech* [meaning knee].

It is written (*Isaiah 44:23*), "For to Me shall every knee bend." [*Berachah* can therefore mean] the Place to which every knee bends.

What example does this resemble? People want to see the king, but do not know where to find his house (*Bayit*). First they ask "Where is the king's house?" Only then can they ask "Where is the king?"

It is thus written, "For to Me shall every knee bend" -- even the highest -- "every tongue shall swear."

5. Rabbi Rahumai sat and expounded: What is the meaning of the verse (*Deuteronomy 33:23*), "The filling is God's blessing, possessing the Sea and the South"?

This means that wherever we find the letter *Bet* it is blessed.

This is the Filling referred to in the verse, "The filling is God's blessing."

From there it nourishes those who need it. It was from this Filling that God sought advice.

What example does this resemble? A king wanted to build his palace among great cliffs. He mined into the bedrock and uncovered a great spring of living water. The king then said,

"Since I have flowing water, I will plant a garden. Then I will delight in it, and so will all the world."

It is therefore written (*Proverbs 8:30*), "I was with Him as a craftsman, I was His delight for a day, a day, frolicking before him at every time."

The Torah is saying, "For two thousand years I was in the bosom of the Blessed Holy One as His delight."

The verse therefore says, "a day, a day." Each day of the Blessed Holy One is a thousand years, as it is written (*Psalms 90:4*), "A thousand years in Your eyes is as but yesterday when it is passed."

From then on, it is at times, as the verse states, "[frolicking before Him] at every time."

The rest is for the world. It is thus written (*Isaiah 48:9*), "I will [breathe out] My praise through My nose for you."

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What is the meaning of "My praise"? As it is written (*Psalms* 145:2), "A *praise* of David, I will raise You high [my God, O King, and I will bless Your name for the world and forever]."

Why is this a praise? Because I will "raise You high."

And what is this elevation? Because "I will bless Your name for the world and forever."

8. What is a blessing?

It can be explained with an example. A king planted trees in his garden. It may rain and water them, and the ground may be wet and provide them with moisture, but still, he must water them from the spring.

It is thus written (*Psalms* 111:10), "The beginning is Wisdom, the fear of God, good intelligence to all who do them [His *praise* endures forever]."

You may think that it lacks something. It is therefore written, "His praise endures forever."

7. Rabbi Amorai sat and expounded:

What is the meaning of the verse (*Deuteronomy* 33:23), "The filling is God's blessing, possessing the Sea and the South?"

Moses was saying, "If you follow my decrees, you will inherit both this world and the next."

The World to Come is likened to the sea, as it is written (*Job 11:9*), "It is wider than the sea."

The present world is referred to as the South. It is thus written (*Joshua 15:19*), [Give me a blessing] for you have set me in the land of the south, [therefore give me springs of water]."

The Targum translates this, "behold the earth is the south."

8. Why did God add the letter *Heh* to Abraham's name, rather than any other letter?

This was so that all parts of man's body should be worthy of life in the World to Come, which is likened to the sea.

To the extent that we can express it, the Structure was completed in Abraham. [Regarding this Structure] it is written (*Genesis 9:6*), "For in the form of God, He made the man."

The numerical value of Abraham is 248, the number of parts in man's body.

9. What is the meaning of (*Deuteronomy 33:23*), "[The filling is God's blessing, the Sea and the South] he shall

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inherit it (*YiRaShaH*)?" It would have been sufficient if the verse said, "inherit (*RaSh*) [the Sea and the South]."

But this comes to teach us that God must also be included. The word *YiRaShaH* thus contains the letters *RaSh YH* [meaning, "inherit God"].

What does this resemble? A king had two treasuries, and he hid one away. After many days he said to his son, "Take what is in these two treasuries." The son replied, "Perhaps you are not giving me all that you have hidden away." The king said, "Take everything."

It is thus written, "the Sea and the South, he shall inherit it." Inherit God (*YH RaSh*) everything will be given to you if you only keep My ways.

10. Rabbi Bun said:

What is the meaning of the verse (*Proverbs 8:23*), "I was set up from eternity (*Me-Olam*), from a head, before the earth?" then God. Only after that is it written "the heaven and the earth. "What is the meaning of "from eternity (*Me-Olam*)?" This means that it must be concealed (*He-elam*) from the world.

It is thus written (*Ecclesiastes 3:11*), "He has also placed the world (*Ha-Olam*) in their hearts [that they should not find out the work that God has done from the beginning to the end]." Do not read *Ha-Olam* (the world), but *He-elam* (concealment).

The Torah said, "I was first, so that I might be the head of the world." It is thus written, "I was set up from eternity, from a head."

You may think that the earth was before it. It is therefore written, "before the earth."

It is thus written (*Genesis 1:1*), "In the beginning created God the heaven and the earth."

What is the meaning of "created"? He created everything that was needed for all things.

11. What is the meaning of the verse (*Ecclesiastes 7:14*), "Also one opposite the other was made by God."

He created Desolation (*Bohu*) and placed it in Peace, and He created Chaos (*Tohu*) and placed it in Evil.

Desolation is in Peace, as it is written (*Job 25:2*), "He makes peace in His high places."

This teaches us that Michael, the prince to God's right, is water and hail, while Gabriel, the prince to God's left, is fire. The two are reconciled by the Prince of Peace. This is the meaning of the verse, "He makes peace in His high places."

12. How do we know that Chaos is in Evil? It is written (*Isaiah 45:7*), "He makes peace and creates evil."

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How does this come out? Evil is from Chaos, while Peace is from Desolation.

He thus created Chaos and placed it in Evil, [as it is written "He makes peace and creates evil." He created Desolation and placed it in Peace, as it is written, "He makes peace in His high places."]

13. Rabbi Bun also sat and expounded:

What is the meaning of the verse (*Isaiah 45:7*), "He forms light and creates darkness?"

Light has substance. Therefore, the term "formation" is used with regard to it. Darkness has no substance, and therefore, with regard to it, the term "creation" is used. It is similarly written (*Amos 4:12*), He forms mountains and creates the wind."

Another explanation is this:

Light was actually brought into existence, as it is written (*Genesis 1:3*), "And God said, let there be light." Something cannot be brought into existence unless it is made. The term "formation" is therefore used.

In the case of darkness, however, there was no making, only separation and setting aside. It is for this reason that the term "created" (*Bara*) is used. It has the same sense as in the expression, "That person became well (*hi-Bria*)."

14. Why is the letter *Bet* closed on all sides and open in the front? This teaches us that it is the House (*Bayit*) of the world. God is the place of the world, and the world is not His place.

Do not read *Bet*, but *Bayit* (house).

It is thus written (*Proverbs 24:3*), "With wisdom the *house* is built, with understanding it is established, [and with knowledge are its chambers filled]."

15. What does the *Bet* resemble? It is like a man, formed by God with wisdom. He is closed on all sides, but open in front. The *Aleph*, however, is open from behind.

This teaches us that the tail of the *Bet* is open from behind. If not for this, man could not exist. Likewise, if not for the *Bet* on the tail of the *Aleph*, the world could not exist.

16. Rabbi Rahumai said:

Illumination preceded the world, since it is written (*Psalms 97:2*), "Cloud and gloom surround Him." It is thus written (*Genesis 1:3*), "And God said, 'let there be light,' and there was light."

They said to Him, "Before the creation of Israel your son, will you then make him a crown?"

He replied yes.

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What does this resemble? A king yearned for a son. One day he found a beautiful, precious crown, and he said, "This is fitting for my son's head."

They said to him, "Are you then certain that your son will be worthy of this crown?"

He replied, "Be still. This is what arises in thought."

It is thus written (2 *Samuel* 14:14), He thinks thoughts [that none should be cast away].

Section II

The Aleph-Beth

17. Rabbi Amoraï sat and expounded:

Why is the letter *Aleph* at the beginning? Because it was before everything, even the Torah.

18. Why does Bet follow it? Because it was first.

Why does it have a tail? To point to the place from which it came.

Some say, from there the world is sustained.

19. Why is Gimel third?

It has three parts, teaching us that it bestows (gomel) kindness.

But did Rabbi Akiba not say that Gimel has three parts because it bestows, grows, and sustains. It is thus written (Genesis 21:8), "The lad grew and was bestowed."

He said: He says the same as I do. He grew and bestowed kindness to his neighbours and to those entrusted to him.

20. And why is there a tail at the bottom of the Gimel?

He said: The Gimel has a head on top, and is like a pipe. Just like a pipe, the Gimel draws from above through its head, and disperses through its tail. This is the Gimel.

21. Rabbi Yochanan said:

The angels were created on the second day. It is therefore written (Psalm 104:3), "He rafters His upper chambers with water [He makes the clouds His chariot, He walks on the wings of the wind]." It is then written (Psalm 104:4), "He makes the winds His angels, His ministers from flaming fire."

[Rabbi Haninah said: The angels were created on the fifth day, as it is written (Genesis 1:20), "And flying things shall fly upon the firmament of heaven." Regarding the angels it is written (Isaiah 6:2), "With two wings did they fly."]

Rabbi Levatas ben Taurus said: All agree, even Rabbi Yochanan, that the water already existed [on the first day].

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But it was on the second day that "He raftered His upper chambers with water." [At that time He also created] the one who "makes the clouds his chariot," and the one who "walks on the wings of the wind." But His messengers were not created until the fifth day.

22. All agree that none were created on the first day. It should therefore not be said that Michael drew out the heaven at the south, and Gabriel drew it out at the north, while God arranged things in the middle.

It is thus written (Isaiah 44:24), "I am God, I make all, I stretch out the heavens alone, the earth is spread out before Me." [Even though we read the verse "from Me" (May- iti), it can also be read] *Mi iti* "Who was with Me?"

I am the One who planted this tree in order that all the world should delight in it. And in it, I spread All.

I called it All because all depend upon it, all emanate from it, and all need it. To it they look, for it they wait, and from it, souls fly in joy.

Alone was I when I made it. Let no angel rise above it and say, "I was before you." I was also alone when I spread out My earth, in which I planted and rooted this tree. I made them rejoice together, and I rejoiced in them.

"Who was with Me?" To whom have I revealed this mystery?

23. Rabbi Rahumai said: From your words we could conclude that the needs of this world were created before the heavens. He answered yes. What does this resemble? A king wanted to plant a tree in his garden. He searched the entire garden to find a spring flowing with water that would nourish the tree, but could not find any. He then said, "I will dig for water, and will bring forth a spring to nourish the tree." He dug giving forth fruit. It was successfully rooted, since it was always watered from the well.

24. Rabbi Yanai said: The earth was created first, as it is written (Genesis 2:4), "(On the day that God made} earth and heaven."

They said to him: Is it not written (Genesis 1:1), "[In the beginning God created] the heaven and the earth"?

He replied: What is this like? A king bought a beautiful object, but since it was not complete, he did not give it a name. He said, "I will complete it, I will prepare its pedestal and attachment, and then I will give it a name."

It is thus written (Psalm 102:26), "From eternity You founded the earth" -- and then, "the heavens are the work of Your hands."

It is furthermore written (Psalm 104:2), "He covered Himself with light like a garment, He spread out the heaven like a curtain, He rafters His upper chambers with water." It is then written (Psalm 104:4), "He makes the winds His angels, His ministers of flaming fire."

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Finally, it is written (Psalm 104:5), "He founded the earth on its pedestals, that it not be removed for the world and forever."

When He made its pedestal, He strengthened it. It is therefore written, "that it not be moved."

What is its name? "And Forever (VoEd) is its name. And [the name of] its pedestal is "World" (Olam). It is therefore written, "for the World And Forever."

25. Rabbi Berachiah said:

What is the meaning of the verse (Genesis 1:3), And God said, 'Let there be light,' and there was light"? Why does the verse not say, "And it was so"?

What is this like? A king had a beautiful object. He puts it away until he had a place for it, and then he put it there.

It is therefore written, "Let there be light, and there was light." This indicates that it already existed.

26. Rabbi Amorai said: What is the meaning of the verse (Exodus 15:3), "God is a man (Ish) of war"?

Mar Rahumai said to him: Great master, do not ask about something that is so simple. Listen to me and I will advise you.

He said to him: What is this like? A king had a number of beautiful dwellings, and he gave each one a name. One was better than the other. He said, "I will give my son this dwelling whose name is Aleph. This one whose name is Yod is also good, as is this one whose name is Shin." What did he do then? He gathered all three together, and out of them he made a single name and a single house.

He said: How long will you continue to conceal your meaning?

The other replied: My son, Aleph is the head. Yod is second to it. Shin includes all the world.

Why does Shin include all the world? Because with it one writes an answer (T'shuvah).

27. The students asked him: What is the letter Daleth?

He replied: What is this like? Ten kings were in a certain place. All of them were wealthy, but one was not quite as wealthy as the others. Even though he is still very wealthy, he is poor (Dal) in relation to the others.

28. They said to him: What is the letter Heh?

He grew angry and said: Did I not teach you not to ask about a later thing and then about an earlier thing?

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They said: But Heh comes after [Daleth].

He replied: The order should be Gimel Heh. Why is it Gimel Daleth? Because it must be Daleth Heh.

And why is the order Gimel Daleth?

He said to them: Gimel is in the place of Daleth, on its head it is in the place of Heh. Daleth with its tail is in place of the Heh.

29. What is the letter Vav?

He said: There is an upper Heh and a lower Heh.

30. They said to him: But what is Vav?

He said: The world was sealed with six directions.

They said: Is not Vav a single letter?

He replied: It is written (Psalm 104:2), "He wraps Himself in light as a garment, [he spreads out the heavens like a curtain]."

31. Rabbi Amorai asked: Where is the Garden of Eden?

He replied: It is on earth.

32. Rabbi Ishmael expounded to Rabbi Akiba:

What is the meaning of the verse (Genesis 1:1), "In the beginning God created] (et) the heaven and (et) the earth"?

[Why is the word et added in both places?" If the word et (an untranslated preposition that connects a transitive verb to its predicate noun) were absent, we would think that "heaven" and "earth" were gods. [For we could have read the verse, "In the beginning, God, the heaven and the earth created..." taking all three nouns as subjects of the sentence.]

He replied: By the Divine Service! You may have reached out for the true meaning, but you have not sorted out, and therefore you speak in this manner. But [in the case of "heaven"] the word et comes to include the sun, moon, stars and constellations, while [in the case of "earth"] it comes to add trees, plants, and the Garden of Eden.

33. They said to him: It is written (*Lamentations 2:1*), "He threw the beauty of Israel from heaven to earth." From here we see that it fell.

He replied: If you have read, you did not review, and if you reviewed, you did not go over it a third time. What does it resemble? A king had a beautiful crown on his head and a beautiful cloak on his shoulders. When he heard evil tidings, he cast the crown from his head and the cloak from his shoulders.

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34. They asked him: Why is the letter Cheth open? And why is its vowel point a small Patach?

He said: Because all directions (Ruach-ot) are closed, except for the North, which is opened for good and for evil.

They said: How can you say that it is for good? It is not written (*Ezekiel 1:4*), "And behold, a stormy wind coming from the north, a great cloud and burning fire." Fire is nothing other than fierce anger, as it is written (*Leviticus 10:2*), "And fire went out from before God, and it consumed them and killed them."

He said: There is no difficulty. One case is speaking of when Israel does the will of God, while the other is speaking of when they do not do His will. When Israel does not do His will, then the fire comes close [to destroy and punish]. But when they do God's will, then the Attribute of Mercy encompasses and surrounds it, as it is written (*Micah 7:18*), "He lifts up sin and passes over rebellion."

35. What is this like? A king wanted to punish and whip his slaves. One of his governors stood up and asked the reason for this punishment. When the king described the offence, the governor said, "Your slaves never did such a thing. I will be their bondsman until you investigate it more thoroughly." In the meantime, the king's anger was calmed.

36. His students asked: Why is the letter Daleth thick on the side?

He replied: Because of the Segol which is in the small Patach.

It is thus written (*Psalms 24:7*), "The openings (*pitchey*) of the World." There He placed a Patach above and a Segol below. It is for this reason that it is thick.

37. What is the Patach? It is an opening (Petach).

What is meant by an opening? This is the direction of north, which is open to all the world. It is the gate from which good and evil emerge.

And what is good?

He mocked them and said: Did I not tell you that it is a small Patach (opening)?

They said: We have forgotten, teach us again.

He reviewed it and said: What is this like? A king had a throne. Sometimes he carried it on his arm, and sometimes on his head.

They asked why, and he replied: Because it is beautiful and it is a pity to sit on it.

They asked: Where did he place it on his head?

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He replied: In the open Mem. It is thus written (Psalm 85:12), "Truth sprouts up from the earth, and the righteousness looks down from heaven."

38. Rabbi Amorai sat and expounded:

What is the meaning of the verse (Psalm 87:2), "God loves the gates of Zion more than all the dwellings of Jacob."

"The gates of Zion" are the "openings of the World."

A gate is nothing other than an opening. We thus say, "Open for us the gates of mercy."

God said: I love the "gates of Zion" when they are open. Why? Because they are on the side of evil. But when Israel does good before God and are worthy that good be opened for them, then God loves them -- "more than all the dwellings of Jacob."

["The dwellings of Jacob"] are all peace, as it is written (Genesis 25:27), "Jacob was a simple man, dwelling in tents."

39. This is like two men, one who is inclined to do evil and does good, and the other who is inclined to do good and does evil.

Who is more praiseworthy? The one who is inclined to do evil and does good, for he may do good again.

It is therefore written (Psalm 87:2), "God loves the gates of Zion more than all the dwellings of Jacob." These [dwellings] are all peace, as it is written (Genesis 25:27), "Jacob was a simple man, dwelling in tents."

40. His students asked: What is Cholem?

He replied: It is the soul -- and its name is Cholem.

If you listen to it, your body will be vigorous (Chalam) in the Ultimate Future. But if you rebel against it, there will be sickness (Choleh) on your head, and diseases (Cholim) on its head.

41. They also said: Every dream (Chalom) is in the Cholem.

Every white precious stone is in the Cholem. It is thus written [with regard to the High Priest's breastplate] (Exodus 28:19), "[And in the third row...] a white stone (aChLaMah)."

42. He said to them: Come and hear the fine points regarding the vowel points found in the Torah of Moses.

He sat and expounded: Chirek hates evildoers and punishes them. Its side includes jealousy, hatred and competition.

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It is thus written (Psalm 37:12), "He gnashes (Chorek) his teeth at them." Do not read chorek (gnashes), but rochek (repels).

Repel (rachek) these traits from yourself, and repel yourself from evil. Good will then certainly attach itself to you.

43. Chirek. Do not read ChiRiK but KeRaCh (Ice). Whatever the Chirek touches becomes ice. It is thus written (*Exodus 34:7*), "and cleanses."

44. What is the indication that Chirek has the connotation of burning?

This is because it is fire that burns all fire. It is thus written (*1 Kings 18:38*), "And God's fire fell, and it consumed the burnt offering, the wood, the stones, the dust, and evaporated the water that was in the trench."

Section III

The Seven Voices and the Sephiroth

45. He (Rabbi Amoraï) said: What is the meaning of the verse (*Exodus 20:15*), “And all the people saw the voices.”

These are the voice regarding which King David spoke.

It is thus written (*Psalms 29:3*), “The voice of God is upon the waters, the God of glory thunders.” [This is the first voice.]

[The second voice is] (*Psalms 29:4*), “The voice of God comes in strength.” Regarding this it is written (*Isaiah 10:13*), “By the *strength* of my hand have I done it.” It is likewise written (*Isaiah 48:13*), “Also *My Hand* has founded the earth.”

[The third voice is] (*Psalms 29:4*), “The voice of God is with majesty.” It is also written (*Psalms 111:3*), “Splendour and majesty are His works, his righteousness stands forever.”

[The fourth voice is] (*Psalms 29:5*), “God’s voice breaks the cedars.” This is the bow that breaks the cypress and cedar trees.

[The fifth voice is] (*Psalms 29:7*), “God’s voice draws out flames of fire.” This is what makes peace between water and

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fire. It draws out the power of the fire and prevents it from evaporating the water. It also prevents [the water] from extinguishing it.

[The sixth voice is] (*Psalm 29:8*), “God’s voice shakes the desert.” It is thus written (*Psalm 18:51*) “He does kindness to his Messiah, to David and his descendants until eternity” – more than [when Israel was] in the desert.

[The seventh voice is] (*Psalm 29:9*), “God’s voice makes hinds to calf, strips the forests bare, and in His Temple, all say Glory.” It is thus written (*Song of Songs 2:7*) “I bind you with an oath, O daughters of Jerusalem, with the hosts, or with the *hinds* of the field.”

This teaches us that the Torah was given with seven voices. In each of them the Master of the universe revealed Himself to them, and they saw Him. It is thus written, “And all the people saw the voices.”

46. One verse states (*2 Samuel 22:10*), “He bent the heavens and came down, with gloom under His feet.” Another verse says (*Exodus 19:20*) “And God came down on Mount Sinai, to the top of the mountain.”

Still another verse, however, (*Exodus 20:22*) states “From heaven I spoke to you.”

How is this reconciled? His “great fire” was on earth, and this was one voice. The other voices were in heaven.

It is thus written (*Deuteronomy 4:36*), “From the heavens He let you hear His voice, that He might instruct you. And on the earth He showed you His great fire, and His words you heard from the fire.”

Which [fire] was that? It was the “great [fire] that was on the earth.]

From where did the speech emanate? From this fire, as it is written, “and His words you heard from the fire.”

47. What is the meaning of the verse (*Deuteronomy 4:12*), “You saw no form, only a voice”?

This was explained when Moses said to Israel (*Deuteronomy 4:15*), “You did not see an entire image.” You saw an image, but not an “entire image.”

What is this like? A king stands before his servants wrapped in a white robe. Even though he is far away, they can still hear his voice. This is true even though they cannot see his throat when he speaks. In a similar manner, they saw an image, but not an “entire image”.

It is therefore written, “You saw no form, only a voice.” It is also written (*Deuteronomy 4:12*) “A voice of words you heard.”

48. One verse (*Exodus 20:15*), states, “and all the people saw the voices.” Another verse, however, (*Deuteronomy*

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4:12) states, “The voice of words you heard.” How can [the two be reconciled]?

At first they saw the voices. What did they see? The seven voices mentioned by David. But in the end they heard the word that emanated from them all.

But we have learned that there were ten.

Our sages taught that they were all said with a single word.

But we have said that there were seven.

There were seven voices. Regarding three of them it is written (*Deuteronomy 4:12*), “The voice of words you heard, but you saw no form, only a voice.” This teaches us that they were all said with a single word.

This is so that Israel should not make a mistake and say, “Others helped him. It might have been one of the angels. But His voice alone could not be so powerful.” It was for this reason that he came back and included them [in a single word].

49. Another explanation:

It was so that the world should not say that since there were ten sayings for ten kings, it might be that He could not speak for them all through one. He therefore said (*Exodus 20:2*), “I am [the Lord you God],” which included all ten.

What are the ten kings? They are the seven voices and three sayings (*Amarim*).

What are the sayings? [They are the ones alluded to in the verse] (*Deuteronomy 26:18*) “God has said for you today.”

“What are the three? [Two are mentioned in the verse] (*Proverbs 4:7*), “The beginning is Wisdom: acquire Wisdom, with all your acquisition, acquire Understanding.”

It is thus written (*Job 32:8*), “The soul of Shaddai gives them Understanding.” The soul of Shaddai is what gives them Understanding.

What is the third one?

As the old man said to the child, “What is hidden from you, do not seek, and what is concealed from you, do not probe. Where you have authority, seek to understand, but you have nothing to do with mysteries.”

50. We have learned (*Proverbs 25:2*), “The glory of God is to hide a word.”

What is “a word”? That of which it is written (*Psalms 119:160*), “The Beginning of Your word is truth.”

[It is also written] (*Proverbs 25:2*), “The glory of kings is to probe a word.”

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What is this “word”? That of which it is written (*Proverbs 25:11*), “A word spoken in its proper place (*Aphen-av*)”, do not read “its proper place” (*Aphen-av*), but “its wheel” (*Ophen'av*).

51. The students asked Rabbi Berachiah, “Let us discuss these words with you,” but he would not give them permission. Once, however, he did give them permission, but he did so to test them, to see if they would now pay good attention.

One day he tested them and said, “Let me hear your wisdom.”

They began and said: “In the beginning” is one.

[Two is] (*Isaiah 57:16*), “The spirit that unwraps itself is from Me, and I have made souls.”

[Three is] (*Psalms 65:10*), “The divisions of God are filled with water.”

What are these “divisions?” You taught us, our master, that God took the waters of creation and separated them, placing half in the skies and half in the ocean. This is the meaning of “the divisions of God are filled with water.”

Through them, man studies the Torah.

Rabbi Chama thus taught: Because of the merit of deeds of kindness, a person can study the Torah. It is thus written (*Isaiah 55:1*), “Ho, let all who are thirsty come for water, let him without silver come, stock up and eat.” Go to Him, and He will do kindness with you, and you will “stock up and eat.”

52. “Let him without silver come” can also be explained in another way. Let him come to God, for He has silver. It is thus written (*Haggai 2:8*), “Mine is the silver, and Mine is the gold.”

What is the meaning of the verse, “Mine is the silver, and Mine is the gold”?

What is this like? A king had two treasuries, one of silver, and one of gold. He placed that of silver to his right, and that of gold to his left. He said [of the silver], “This should be ready, and easy to take out.”

He keeps his words calm. He is attached to the poor and directs them calmly. It is thus written (*Exodus 15:6*), “Your right hand, O God, is mighty in power.”

If he rejoices in his portion, then all is well. If not, then (*Exodus 15:6*), “Your right hand, O God, crumbles the enemy.”

He said to them: This is referring to the gold. It is thus written, “Mine is the silver, and Mine is the gold.”

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53. Why is [gold] called *Zahav*? Because it includes three attributes, [alluded to in its three letters, *Zayin*, *Heh*, *Beth*].

[The first attribute is] Male, (*Zachar*). This is the *Zayin*.

[The second is] the Soul. This is the *Heh*. [The numerical value of *Heh* is five, alluding to] the five names of the soul: *Nephesh*, *Ruach*, *Neshamah*, *Chiah*, *Yechidah*.

What is the purpose the *Heh*? It is a throne for the *Zayin*. It is thus written (*Ecclesiastes 5:7*), “For one above the other watches.”

The *Beth* is its sustenance. It is thus written (*Genesis 1:1*), “In (*Beth*) the beginning [God] created...”

54. What is its function here?

What is this like? A king once had a daughter who was good, pleasant, beautiful and perfect. He married her to a royal prince, and clothed, crowned and bejewelled her, giving her much money.

Is it possible for the king to ever leave his daughter? You will agree that it is not. Is it ever possible for him to be with her constantly? You will also agree that it is not. What can he then do? He can place a window between the two, and whenever the father needs the daughter, or the daughter needs the father, they can come together through the window.

It is thus written (*Psalms 45:14*), “All glorious is the king’s daughter inside, her garment is interwoven with *gold*.”

55. What is the *Beth* at the end? [As it is written] (*Proverbs 24:3*), “With wisdom will the house (*Bayit*) be built.”

The verse does not say “was built”, but “will be built”. In the future God will build and decorate it, thousands of times more than it was.

It is as we have said: Why does the Torah begin with a *Beth*? As it is written (*Proverbs 8:30*), “I was with Him as a craftsman, I was His delight for a day, a day, [frolicking before Him at every time].” These are the two thousand years, which are the “beginning”.

Two? But the scripture says seven, as it is written (*Isaiah 30:26*), “The light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold [like the light of the seven days.” And we said, “Just like the sun was for seven, so the moon was for seven.”

[He replied,] “I said thousands.”

56. They said to him: Up until now there are five. What comes next?

He replied: First I will explain gold. What is gold? We learn that it is where justice emanates. If you bend your words to the right or left, you will be punished.

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57. What is the meaning of the verse (*Isaiah 30:26*), “The light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of the seven days.”

The verse does not say “seven days,” but “*the* seven days.” These are the days regarding which it is written (*Exodus 31:17*), “For six days God made [the heaven and the earth].”

As you said, God made six beautiful vessels. What are they? “The heaven and the earth.” Are they not seven? Yes, as it is written (*ibid.*) “And on the seventh day, He rested and souled.”

What is the meaning of “souled?” This teaches us that the Sabbath sustains all souls. It is therefore written that it souled.

58. Another explanation:

This teaches us that it is from there that souls fly forth. It is thus written, “and He souled.” This continues for a thousand generations. It is thus written (*Psalms 105:8*), “The word that He commanded until a thousand generations.”

Immediately after this it says, “[the covenant] that He cut with Abraham.”

What is the meaning of “cut”? He cut a covenant between the ten fingers of his hands and the ten toes of his feet.

Abraham was ashamed. God then said to him (*Genesis 17:4*), “And I, behold My covenant is with you,” and with it, “you will be the father of many nations.”

59. Why is heaven called *Shamayim*?

This teaches that God kneaded fire and water, and combined them together. From this He made the “beginning of His word.” It is thus written (*Psalms 119:160*), “The beginning of your word is truth.” It is therefore called *Shamayim* – *Sham Mayim* (there is water) – *Esh Mayim* (fire water).

He said to them: This is the meaning of the verse (*Job 25:2*), “He makes peace in His heights.” He placed peace and love between them. May He also place peace and love among us.

60. We also say (*Psalms 119:164*), “seven times each day I praised You for Your righteous judgement.” They asked him, “What are they?” He replied, “You do not look at it carefully. Be precise and you will find them.”

61. They asked him, “What is the letter *Tzaddi*?” He said: *Tzaddi* is a *Nun* and a *Yod*. Its mate is also a *Nun* and a *Yod*. It is thus written (*Proverbs 10:25*), “The righteous (*Tzadik*) is the foundation of the world.”

62. They asked him: What is the meaning of the verse [with regard to Balak and Balaam (*Numbers 23:14*), “And he took him to the field of the seers.”?

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What is the “field of the seers”? As it is written (*Song of Songs* 7:12), “Come my beloved, let us go out to the field.”

Do not read *Sadeh* (the field), but *Sidah* (carriage).

What is this carriage? He said, “The Heart of the Blessed Holy One.”

His heart said to the Blessed Holy One, “Come my beloved, let us go out to the carriage to stroll. It will not constantly sit in one place.”

63. What is his heart? He said: If so, Ben Zoma is out side, and you are with him. The heart (*Lev*) [in numerical value] is thirty-two. These are concealed, and with them the world was created. What these 32?

He said: These are the 32 Paths. This is like a king who was in the innermost of many chambers. The number of such chambers was 32, and to each one there was a path. Should the king bring everyone to his chamber through these paths? You will agree that he should not. Should he reveal his jewels, his tapestries, his hidden and concealed secrets? You will again agree that he should not. What then does he do? He touches the Daughter, and includes all the paths in her and in her garments.

One who wants to go inside should gaze there.

He married her to a king, and also gave her to him as a gift. Because of his love for her, he sometimes calls her “my sister,” since they are both from one place. Sometimes he calls her his daughter, since she is actually his daughter. And sometimes he calls her “my mother.”

64. Furthermore, if there is no wisdom, then there is no justice.

It is thus written (*1 Kings 5:26*), “And God gave wisdom to Solomon.” He then judged the case [of the two mothers and the infant] correctly, and it is then written (*1 Kings 3:28*), “And all Israel of the judgement that the King had judged, and they feared the king, for they say that the wisdom of God was in him to do judgement.”

65. And what wisdom did God give to Solomon?

Solomon had God’s name. We have thus said that whenever Solomon is mentioned in the *Song of Songs*, it is a holy name, except in one case. God said to him, “Since your name is like the name of My Glory, I will let you marry my daughter.”

But she is married!

Let us say that He gave her to him as a gift. It is thus written (*1 Kings 5:26*), “And God gave wisdom to Solomon.” Here, however, it is not explained. Where then is it explained? When the scripture states (*1 Kings 3:28*), “For they saw that the wisdom of God was in him to do judgement.” We then

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see that the wisdom that God gave him was such that he could “do judgement.”

What is the meaning of “to do judgement?” As long as a person does judgement, God’s wisdom is inside him. This is what helps him and draws him near. If not, it repels him, and not only that, but it also punishes him. It is thus written (*Leviticus 26:28*), “I will chastise you, also I.”

66. And Rabbi Rahumai said: What is the meaning of the verse (*Leviticus 26:28*), “[I will chastise you,] also I”?

God said, “I will chastise you.”

The Congregation of Israel said, “Do not think that I will seek mercy for you, but I will chastise you. Not only will I render judgement, but I will also chastise you.”

67. What is the meaning of (*Leviticus 26:28*), “[I will chastise you, also I], seven for your sins”?

The Congregation of Israel said: “I will chastise you, also I” – and also those regarding which it is written (*Psalms 119:164*), “Seven each day I praised You.”

They joined her and replied: Also us seven. Even though among us is the one who reverses itself, the one who oversees good and merit, we too will reverse ourselves and chastise.

Why? Because of your sins.

But if you return to Me, then I will return to you. It is thus written (*Malachi 3:7*), “Return to Me, and I will return to you.”

The scripture does not say, “I will bring you back to Me.” Instead it says, “I will return to you” – with you. We will all seek mercy from the King.

What does the King say? [He says] (*Jeremiah 3:22*), “Return you backsliding children, I will heal your backslidings.” [He also says] (*Ezekiel 18:30*), “Return and bring back.”

What is the meaning of the verse, “Return and bring back”? Come back and ask those Seven to return with you. The scripture therefore says, “and bring back “ – those regarding which it is written, “seven for your sin.”

68. The disciples asked Rabbi Rahumai: What is the meaning of the verse (*Habakkuk 3:1*), “A prayer of Habakkuk the prophet, for errors.” A prayer? It should be called a praise [since it speaks of God’s greatness].

But whoever turns his heart from worldly affairs and delves in the Works of the Chariot* is accepted before God as if he prayed all day. It is therefore called “a prayer.”

What is the meaning of “for errors”? As it is written [regarding wisdom] (*Proverbs 5:19*), “With its love you shall always err.”

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Regarding what is this speaking? The Works of the Chariot, as it is written (*Habbakuk 3:2*)

* i.e. “Maaseh Merkavah” or Merkavah Mysticism which Kaplan says was synonymous with the Qabalah at the time the Bahir was first composed.

“O God, I heard a report of You and I feared.”

69. What is the meaning of, “I heard a report of You and I feared, [O God, bring to life Your works in the midst of the years]”?

Why does the verse say “I feared” after “I heard a report of You,” and not after “in the midst of the years”?

But it was “from the report of You” that “I feared.”

What is the “report of You”? It is the place where they listen to reports.

Why does the verse say “I heard” and not “I understood”? [The word “heard” has the connotation of understanding] as we find (*Deuteronomy 38:49*), “A nation whose language you do not hear.”

70. Why did he say “I feared”? Because the ear looks like the letter *Aleph*. The *Aleph* is the first of all letters. Besides this, the *Aleph* causes all the letters to endure.

The *Aleph* looks like the brain.

When you mention the *Aleph* you open your mouth. The same is true of thought, when you extend your thoughts to the Infinite and Boundless.

From *Aleph* emanate all letters. Do we not see that it is first?

It is thus written (*Micah 2:13*), “God (*YHVH*) is at their head.” We have a rule that every Name that is written *Yod He Vav He* is specific to the Blessed Holy One and is sanctified with holiness.

What is the meaning of “with holiness”? This is the Holy Palace.

Where is the Holy Palace? We would say that it is in thought and in the *Aleph*.

This is the meaning of the verse, “I heard a report of You and I feared.”

71. Habakkuk therefore said: I know that my prayer is accepted with delight. I also delighted when I came to that place where I understood “a report of You and I feared.” Therefore, “Bring to life your works in the midst of the years” – through Your unity.

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What is this like? A king who was talented, hidden and concealed went into his house and commanded that no one seek him. One who does seek is therefore afraid, lest the king find out that he has violated the king's order. [Habakkuk] therefore said, "I feared, O God, bring to life Your works in the midst of the years."

This is what Habakkuk said: Because You name is in You, and You is Your name, "bring to life Your works in the midst of the years." Thus will it be forever.

72. Another explanation of "Bring to life Your works in the midst of years":

What is this like? A king had a beautiful pearl, and it was the treasure of his kingdom. When he is happy, he embraces it, kisses it, places it on his head, and loves it. Habakkuk said: Even though Kings are with You, the beloved pearl is in Your world. Therefore, "Bring to life Your works in the midst of years."

What is the meaning of "years"? It is written (*Genesis 1:3*), "And God said, 'Let there be light.'" Light is nothing other than day, as it is written (*Genesis 1:16*), "The great light to rule the day, and the small light to rule the night." Years are made from days.

It is thus written, "Bring to life Your works in the midst of years" – in the midst of that pearl that gives rise to years.

73. But it is written (*Isaiah 43:5*), “[Fear not, for I am with you,] I will bring your seed from the east.” The sun rises in the east, and you say that the pearl is day.

[He replied:] I am only speaking with regard to the verse (*Genesis 1:5*) “And it was evening and it was morning, day.” Regarding this it is written (*Genesis 2:4*), “In the day that God made earth and heaven .”

74. And it is written (*Psalms 18:12*), “He made darkness His hiding place round about, His *Succah* the darkness of waters, thick clouds of the skies (*Shechakim*).”

He said: Regarding this it is written (*Isaiah 45:8*), “The skies (*Shechakim*) pour down righteousness.”

This righteousness (*Tzadik*) is the Attribute of Judgement for the world. It is thus written (*Deuteronomy 16:20*), “Righteousness, righteousness shall you pursue.”

Immediately after this, it is written, “that you may live and occupy the land.” If you judge yourself, then you will live. If not, then it will judge you, and it will be fulfilled, even against your will.

75. Why does the Torah say “righteousness, righteousness” twice?

He said: Because the scripture continues (*Psalms 18:13*), “At the glow opposite Him.”

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The first “righteousness” is literal righteousness (*Tzedek*). This is the Divine Presence [*i.e. Shekinah*]. It is thus written (*Isaiah 1:21*), “Righteousness dwells in it.”

What is the second “righteousness”? This is the righteousness that frightens the righteous .

Is this righteousness charity (*Tzadakah*) or not?

He said that it is not.

Why? Because it is written (*Isaiah 59:17*), “He put on righteousness like a coat of mail, and [a helmet of salvation on His head].”

His head is nothing other than Truth. It is thus written (*Psalms 119:160*), “The head of Your word is truth.” Truth is nothing other than peace. It is thus written [that King Hezekiah said] (*Isaiah 39:8*), “There shall be peace and truth in my days.”

Is it possible for a man to say this? But this is what Hezekiah said: The attribute that You gave to David my ancestor is half of my days, and peace and truth are half of my days. It is for this reason that he mentioned “my days.”

He mentioned both “peace and truth” and “in my days,” since it is all one. It is thus written (*Genesis 1:5*), “And it was evening, and it was morning, one day.”

[The day reconciles morning and evening, and is therefore peace.] Just as the day is peace, so he chose peace. It is therefore written (*2 Kings 20:19*), “Peace and truth shall be in my days.”

This shall be through the attribute that You gave to David. Regarding this, it is written (*Psalms 89:37*), “His throne shall be like the sun before Me.”

76. What is the meaning of the verse (*Habakkuk 3:2*), “In the midst of years make it known”? He said: I know that You are the holy God, as it is written (*Exodus 15:11*), “Who is like You, mighty in holiness?” Holiness is in You and You are in holiness. Nevertheless, “in the midst of years make it known.”

What is the meaning of “make it known”? [This means] that You should have mercy. It is thus written (*Exodus 2:25*), “And God saw the children of Israel, and God knew.”

What is the meaning of, “and God knew”?

What is this like? A king had a beautiful wife, and had children from her. He loved them and raised them, but they went out to bad ways. He then hated both them and their mother.

The mother went to them and said, “My children! Why do you do this: Why do you make your father hate both you and me?” [She spoke to them in this manner] until they had remorse and did the will of their father.

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When the king saw this, he loved them as much as he did in the beginning. He then also remembered their mother. This is the meaning of the verse, “And God saw... and God knew.”

This is also the meaning of the verse, “In the midst of years make it known.”

77. What is the meaning of the verse (*Habakkuk 3:2*) “In anger, you shall remember love (*rachem*)”?

He said: When Your children sin before You and You are angry at them, “remember love.”

What is the meaning of “remember love”? That regarding which it is written (*Psalms 18:2*), “I love (*rachem*) You O God, my strength.”

And You have him this attribute, which is the Divine Presence of Israel. He recalled his son whom he inherited, and whom You gave to him. It is thus written (*I Kings 5:26*), “And God gave wisdom to Solomon.”

And You should remember their father Abraham, as it is written (*Isaiah 41:8*), “The seed of Abraham My friend” – “In the midst of years make it known.”

78. Where do we see that Abraham had a daughter? It is written (*Genesis 24:1*), “And God blessed Abraham with all (*Bakol*).”

It is also written (*Isaiah 43:7*), “*All that is called by My name, for My glory I created it, I formed it, also I made it.*”

Was this blessing his daughter, or was it not?

Yes, it was his daughter.

What is this like? A king had a slave who was complete and perfect before him. The king tested the slave in many ways, but the slave withstood all temptation.

The King said, “What will I give that slave? What should I do for him? I can do nothing but command my older brother to advise him, watch over him and honour him.” The slave thus went to the older brother and learned his attributes. The brother loved him very much, and called him his friend. It is thus written (*Isaiah 41:8*), “The seed of Abraham My friend.”

He said, “What will I give him? What can I do for him? Behold I have made a beautiful vessel, and in it are beautiful jewels. There is nothing like it in the treasuries of kings. I will give it to him, and he will be worthy in his place.”

This is the meaning of the verse, “And God blessed Abraham with all.”

79. Another explanation: [It is written] (*Habakkuk 3:2*), “I heard a report of You and I feared.” [This means] “I understood what was reported about You and I feared.”

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What did he understand? He understood God's though. Even [human] though has no end, for man can think, and descend to the end of the world.

The ear also has no end and is not satiated. It is thus written (*Ecclesiastes 1:8*), "The ear is not satiated from hearing."

Why is this so? Because the ear is in the shape of an *Aleph*. *Aleph* is the root of the Ten Commandments. Therefore "the ear is not satiated from hearing."

80 What is the meaning of the letter *Zayin* in the word *Ozen* (ear)?

We have said that everything that the Blessed Holy One brought into His world has a name emanating from its concept. It is thus written (*Genesis 2:19*), "All that the man called each living soul, that was its name." This teaches us that each thing's body was thus.

And how do we know that each thing's name is its body?

It is written (*Proverbs 10:7*), "The memory of the righteous shall be a blessing, and the name of the wicked shall rot." What actually rots, their name or their body? [One must agree that it is their body.] Here too, [each thing's name refers to] its body.

81 What is an example of this?

Take the word for root – *Shoresh* (*Shin – Resh – Shin*).

The letter *Shin* looks like the roots of a tree.

[*Resh* is bent, since] the root of every tree is bent.

And what is the function of the final *Shin*? This teaches us that if you take a branch and plant it, it will root again.

What is its function of the *Zayin* [in *Ozen* – ear]? [Its numerical value is seven corresponding to the seven days of the week. This teaches us that each day has its own power.

And what is its function [in the word *Ozen*]?

This teaches us that just like there is infinite wisdom in the ear, so is there power in all parts of the body.

82 What art the seven parts of man's body?

It is written (*Genesis 9:6*), "In the form of God, He made man." It is also written (*Genesis 1:27*), "In the form of God He made him" – counting all his limbs and parts. But we have said: What does the letter *Vav* resemble? It is alluded to in the verse (*Psalms 104:5*), "He spreads out light like a garment." For *Vav* is nothing other than the six directions.

He replied: The covenant of circumcision and man's mate are considered as one.

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His is two hands then make three, his head and body, five, and his two legs make seven. Paralleling all these are their powers in heaven. It is thus written (*Ecclesiastes 7:14*), “Also one opposite the other had God made.”

These are the days [of the week, as it is written] (*Exodus 31:17*), “Because six days God made the heaven and the earth.” The scripture does not say “in six days,” but rather, “six days.” This teaches us that each day [of the week] has its own specific power.

83 What is the significance of the *Nun* [in the word *Ozen*]?

This teaches us that the brain is the main part of the spinal cord. It constantly draws from there, and if not for the spinal cord, the brain could not endure. And without the brain, the body could not endure.

The entire body exists only in order to provide for the needs of the brain. And if the body did not endure, then the brain would also not endure.

The spinal cord is the channel from the brain to the entire body. It is represented by the bent *Nun*.

But [in the word *Ozen*] the *Nun* is a straight one.

The straight *Nun* is the one that is always at the end of a word. This teaches us that the straight *Nun* includes both the bent one and the straight one.

But the bent *Nun* is the Foundation. This teaches us that the straight *Nun* includes both male and female.

84. The open *Mem*. What is the open *Mem*?

It includes both male and female.

What is the closed *Mem*?

It is made like a belly from above.

But Rabbi Rahumai said that the belly is like the letter *Teth*.

He said it is like a *Teth* on the inside, while I say that it is like a *Mem* on the outside.

85 What is a *Mem*?

Do not read *Mem*, but *Mayim* (water). Just like water is wet, so is the belly always wet. Why does the open *Mem* include both male and female, while the closed *Mem* is male? This teaches us that the *Mem* is primarily male. The opening was then added to it for the sake of the female. Just like the male cannot give birth, so the closed *Mem* cannot give birth. And just like the female has an opening with which to give birth, so can the open *Mem* give birth. The *Mem* is therefore open and closed.

86. Why should the *Mem* have two forms, open and closed?

Because we said: Do not read *Mem*, but *Mayim* (Water).

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The woman is cold, and therefore, must be warmed by the male.

Why should the *Nun* have two forms, bent and straight?

Because it is written (*Psalms* 72:17), “Before the sun shall his name reign (*ya-Nun*).” [This is] from two *Nuns*, the bent *Nun* and the straight *Nun*, and it must be through male and female.

87. It is written (*Ecclesiastes* 1:8), “The ear is not satiated from hearing.” It is also written (*Ecclesiastes* 1:8), “The eye is not satiate from seeing.” This teaches us that both draw from thought.

What is thought?

It is a king that is needed by all things that were created in the world, both above and below.

88. What is the meaning of the expression, “It rose in thought”? Why do we not say that “it descended [in thought]”?

Indeed, we have said, “One who gazes into the vision of the Chariot first descends and then ascends.”

We use the expression [of descent] there because we say, “One who gazes into the vision (*Tzafayat*) of the Chariot.”

The Aramaic translation of “vision” (*Tzafiyat*) is *Sechuta* [meaning a covering, and alluding to the fact that one is looking down from above]. It is also written (*Isaiah 21:8*), “And he called as a lion: ‘Upon the watchtower (*Mitzpeh*), O God.’”

Here, however, we are speaking of thought, [and therefore only speak of ascent]. For thought does not include any vision, and has no ending whatsoever. And anything that has no end or limit does not have any descent. People therefore say, “Someone descended to the limit of his friend’s knowledge.” One can arrive at the limit of a person’s knowledge, but not at the limit of his thought.

89. Rabbi Amoraï sat and expounded:

What is the meaning of the *Segol*? Its name is *Segulah* (treasure). It comes after the *Zarka*.

What is the meaning of *Zarka*?

It is like its name – something that is thrown (*ni Zrak*). It is like something that is thrown, and after it comes (*Ecclesiastes 2:8*), “the treasures of kings and lands.”

90. What is the reason that it is called *Zarka*?

It is written (*Ezekiel 3:12*), “Blessed is the glory of God from His place.” This indicates that no being knows His place. We recite [God’s] name of the Crown, and it goes to

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the head of the Owner. It is thus written [regarding God] (*Genesis 14:19*), “Owner of heaven and earth.”

When it goes, it is like it is thrown (*Zarka*). Following it is treasure (*Segulah*). It is at the head of all letters.

91. Why is [this accent] at the end of a word, and not at the beginning?

This teaches us that this Crown rises higher and higher.

It is included and crowned, as it is written (*Psalms 118:22*), “The stone that the builders rejected has become the head cornerstone.” It ascend to the place from which it was graven, as it is written (*Genesis 49:24*), “From there is the Shepherd, the Stone of Israel.”

92. He also said:

What is the reason that we place blue wool in the *Tzitzit*? And why are there 32 [threads]? What is this like? A king had a beautiful garden, and in it were 32 paths. He placed a watchman over them to show that all these paths belong to him alone. [The king] said to him, “Watch them, and walk upon them every day. As long as you walk these paths, you will have peace.”

What did the watchman do? He appointed other watchmen [as his assistants to watch] over them. He said, “If I remain alone on these paths, it is impossible for me, a single

watchman, to maintain them all. Besides that, people may say that I am the king.” The watchman therefore placed his assistants over all the paths. These are the 32 paths.

93. What is the reason for the blue?

The watchman said, “Perhaps those assistant watchmen will say that the garden belongs to us.” He therefore gave them a sign, and told them, “See this. It is the sign of the king, indicating that the garden belongs to him. He is the one who made these paths, and they are not mine. This is his deal.”

What is this like? A king and his daughter had slaves, and they wanted to travel abroad. But [the slaves] were afraid, being in terror of the king. He therefore gave them his sign. They were also afraid of the daughter, and she [also] gave them a sign. They said, “From now on, with these two signs, ‘God will watch you from all evil, He will safeguard your soul.’”

94. Rabbi Amorai sat and expounded:

What is the meaning of the verse (*1 Kings 8:27*), “Behold the heaven and the heaven of heaven cannot contain You”?

This teaches us that the Blessed Holy One has 72 names. All of them were placed in the Tribes [of Israel]. It is thus written (*Exodus 28:10*), “Six of their names on one stone, and the names of the other six on the other stone, according to their generations.”

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It is also written (*Joshua 4:9*), “He raised up twelve stones.” Just like the first are (*Exodus 28:12*), “stones of memorial,” so these are (*Joshua 4:7*), “stones of memorial.”

[There are therefore] 12 stones [each containing six names] making a total of 72. These parallel the 72 names of the Blessed Holy One.

Why do they begin with twelve? This teaches us that God has twelve Directors. Each of these has six Powers [making a total of 72].

What are they? They are the 72 languages.

95. The Blessed Holy One has a single Tree, and it has twelve diagonal boundaries:

The northeast boundary, the southeast boundary;

The upper east boundary, the lower east boundary;

The southwest boundary, the northwest boundary;

The upper west boundary, the lower west boundary;

The upper south boundary, the lower south boundary;

The upper north boundary, the lower north boundary;

They continually spread forever and ever;

They are the arms of the world.

On the inside of them is the Tree. Paralleling these diagonals there are twelve Functionaries.

Inside the Sphere there are also twelve Functionaries.

Including the diagonals themselves, this makes a total of 36 Functionaries.

Each of these has another. It is thus written (*Ecclesiastes* 5:7), “For one above another watches.” [This makes a total of 72.] It therefore comes out that the east has nine, the west has nine, the north has nine, and the south has nine.

These are twelve, twelve, twelve, and they are the Functionaries in the Axis, the Sphere, and the Heart.

Their total is 36. The power of each of these 36 is in every other one. Even though there are twelve in each of the three, they are all attached to each other.

Therefore, all 36 Powers are in the first one, which is the Axis. And if you seek them in the Sphere, you will find the very same ones. And if you seek them in the Heart, you will again find the very same ones.

Each one therefore has 36. All of them do not have more than 36 forms. All of them complete the Heart [which has a numerical value of 32]. Four are then left over.

Add 32 to 32 and the sum is 64. These are the 64 Forms .

How do we know that 32 must be added to 32? Because it is written (*Ecclesiastes* 5:7), “For one above another watches, [and there are higher ones above them].”

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We thus have 64, eight less than the 72 names of the Blessed Holy One. These are alluded to in the verse, “there are higher ones above them,” and they are the seven days of the week.

But one is still missing. This is referred to in the next verse (*Ecclesiastes 5:8*), “The advantage of the land in everything is the King.”

What is this “advantage”? This is the place from which the earth was graven. It is an advantage over what existed previously.

And what is this advantage? Everything in the world that people see is taken from its radiance. Then it is an advantage.

96. What is the earth from which the heavens were graven?

It is the Throne of the Blessed Holy One. It is the Precious Stone and the Sea of Wisdom. (Bold Emphasis mine – SA:)

This parallels the blue in the Tzitzit.

Rabbi Meir thus said: Why is blue chosen above all other colours [for the Tzitzit]? Because the blue resembles the sea, the sea resembles the sky,¹ and the sky resembles the Throne of Glory. It is thus written (*Exodus 24:10*), “They saw the God of Israel, and under His feet was like a pavement of sapphire, like the essence of heaven in clarity.” It is

furthermore written (*Ezekiel 1:26*), “As the likeness of a sapphire stone was the appearance of a Throne.”

97. Rabbi Berachiah sat and expounded:

What is the meaning of the verse (*Exodus 25:2*), “And they shall take for Me a lifted offering (*Terumah*)”? It means, “Lift Me up with your prayers.”

And whom? Those whose “hearts make them willing.”

These are the ones who are willing to draw themselves away from this world.

Honour him, for it is in him that I rejoice, since he knows My name. From him it is fitting to take My lifted offering, as it is written (*Exodus 25:2*), “from each man whose heart makes him willing, you shall take My lifted offering.” From he who makes himself willing.

Rabbi Rahumai said: [This refers to] the righteous and pious in Israel who raise Me over all the world through their merit. From them the Heart is sustained, and the Heart sustains them.

98. And all the Holy Forms oversee all the nations. But Israel is holy, taking the Tree itself and its Heart.

The Heart is the beauty (*hadar*) of the fruit of the body. Similarly, Israel takes (*Leviticus 23:40*), “the fruit of a beautiful (*hadar*) tree.”

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The date palm is surrounded by its branches all around it and has its sprout (*Lulav*) in the centre. Similarly, Israel takes the body of this Tree which is its Heart.

And paralleling the body is the spinal cord, which is the main part of the body.

What is the *Lulav*? [It can be written] *Lo Lev* – “it has a heart.” The heart is also given over to it.

And what is this Heart? It is the 32 Hidden paths of Wisdom that are hidden in it.

In each of their paths there is also a Form watching over it. It is thus written (*Genesis 3:24*), “To watch the way of the Tree of Life.”

99. What are these Forms? They are that regarding which it is written (*Genesis 3:24*), “And He placed the Cherubim to the east of the Garden of Eden, and the flame of a sword revolving, to guard the way of the Tree of Life.”

What is the meaning of, “He placed to the east (*kedem*) of the Garden of Eden”? He placed it in those paths that preceded (*kadmu*) the place that was called the Garden of Eden. It was also before the Cherubim, as it is written, “the Cherubim.” It was furthermore before the flame, as it is written, “the flame of a sword revolving.” Is it then before [the flame]? Heaven is called *Shamayim*, indicating that fire and water existed before it. It is written (*Genesis 1:6*), “Let there be a firmament in the midst of the waters, and let it be

a division between water and water.” It is then written (*Genesis 1:8*),

“And God called the firmament heaven (*Shamayim*).”

How do we know that the heaven is fire? It is written (*Deuteronomy 4:24*), “For the Lord your God is a consuming fire, a jealous God.”

100. And how do we know that “” refers to the Blessed Holy One?

It is written (*1 Kings 8:36*), “And you, O Heaven, shall hear.” Was Solomon then praying to heaven that it should hear their prayers? But [we must say the he was praying] to the One whose name is Heaven.

It is thus written (*1 Kings 8:27*), “Behold the heaven and the heaven of heaven cannot contain You.” This is the name of the Blessed Holy One.

You therefore have fire. How can you then say that it was before?

But we must say that their Power existed before the Forms of that place. Only then did these Holy Forms come into existence.

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What is their Power? It is that regarding which it is written (*I Samuel 2:2*), “There is none holy like God, there is none other than You, and there is no Former like our God.”

101. Rabbi Berachiah sat and expounded:

What is the *Lulav* that we discusses? It is the 36 (*Lu*) given over to 32 (*Lav*). And how?

He replied: There are three Princes, the Axis, the Sphere and the Heart. Each one is twelve, and the three therefore constitute a sum of 36, through which the world is sustained. It is thus written (*Proverbs 10:25*), “And Righteous is the foundation of the world.”

102. We learned: There is a single pillar extending from heaven to earth, and its name is Righteous (*Tzadik*). [This pillar] is named after the righteous. When there are righteous people in the world, then it becomes strong, and when there are not, it becomes weak. It supports the entire world, as it is written, “And Righteous is the foundation of the world.”

If it becomes weak, then the world cannot endure.

Therefore, even if there is only one righteous person in the world, it is he who supports the world. It is therefore written, “And a righteous one is the foundation of the world.”

You should therefore take My lifted offering from him first. Then (*Exodus 25:3*), “And this is the lifted offering that you

should take from them” – from the rest. What is it? “Gold, silver and copper.”

103. Another explanation:

It is written (*Exodus 25:2*), “and the shall take for Me (*Li*) a lifted offering.” [*Li* (for Me) can also be read, “for the *Yod*.”] They shall take the *Yod*, which is the tenth, as a lifted offering to make it holy.

How do we know that the tenth is holy? Because it is written (*Leviticus 27:32*) “The tenth shall be holy to God.”

What is holy? That regarding which it is written (*Ezekiel 44:30*), “The *beginning* of all the first fruits ... and every lifted offering of every thing.”

It is furthermore written (*Psalms 111:10*), “The *beginning* of wisdom is the fear of God.” Do not read “is the fear” but “and the fear.” [The verse will then read, “The beginning is wisdom and the fear of God.”]

104. The disciples asked Rabbi Eliezer: Our master, what is the meaning of the verse

(*Exodus 13:2*), “Sanctify to Me every first-born”? Does the Blessed Holy One then have a first-born?

He replied: “Sanctify to Me (*Li*) every first-born” refers to nothing other than the second level of holiness.

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It is the name that is given to Israel, as it is written (*Exodus* 7:22), “My son, My first-born, Israel.”

To the extent that we can express it, He was with them [in Egypt] in the time of their oppression. It is therefore written (*Exodus* 4:27), “Send forth My son and he will serve Me.” [Here, only “My son” is mentioned,] and not “My first-born.”

Rabbi Rahumai said:

What is the meaning of the verse (*Deuteronomy* 22:7), “You shall surely send away the mother, and the children you shall take for yourself.” Why does it not say, “You shall surely send away the father”?

But the scripture says, “you shall surely send away the mother” in honour of the one who is called the Mother of the World. It is thus written (*Proverbs* 2:3), “For you shall call Understanding a Mother.”

105. What is the meaning of, “and the children you shall take for yourself”?

Rabbi Rahumai said: These are the children that she raised. And who are they? They are the seven days of creation, and the seven days of *Succot*.

Are the seven [days of *Succot*] then not the same as the seven days of the week?

The difference is that [the days of *Succot*] are more holy. Regarding them it is written (*Leviticus 23:37*), “holy convocations.”

But then, why not [also include the seven weeks before] Shavuot, since this is also called (*Leviticus 23:21*), “a holy convocation”?

He replied: Yes, but this is the one and the other is two. It is thus written (*Exodus 12:16*), “The first day shall be a holy convocation, and the seventh day shall be a holy convocation.” He said:

Why is *Shavuot* one [day]?

Because the Torah was given to Israel on that day. And when the Torah was created in the beginning, the Blessed Holy One ruled His world alone with it. It is thus written (*Psalms 111:10*), “The beginning is wisdom, the fear of God.” [God] said [to it], “This being so, your holiness shall be yours by yourself.”

And what is *Succot*?

He replied: the letter *Beth* [which has the connotation of a house (*Bayit*)]. It is thus written (*Proverbs 24:3*), “With wisdom a house is built.”

And how do we know that *Succot* has the connotation of a house? As it is written (*Genesis 33:17*), “And Jacob

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travelled to Succot. He built himself a house, and for his livestock he built *Succot* (huts). Therefore he named the place Succot.”

106. Rabbi Berachiah sat and expounded:

What is the Axis (*Teli*)?

This is the likeness that is before the Blessed Holy One. It is thus written (*Song of Songs 5:11*), “His locks are curled (*Taltalim*).”

What is the Sphere? This is the Womb.

What is the Heart? It is that regarding which it is written (*Deuteronomy 4:11*), “unto the heart of heaven.” In it are included the 32 mystical paths of Wisdom.

107. What is the meaning of the verse (*Numbers 6:24-26*), “May God (*YHVH*) bless you and watch you. May God (*YHVH*) make His face shine on you and be gracious to you. May God

(*YHVH*) lift His face to you and give you peace.”

This is the explicit Name of the Blessed Holy One. It is the Name containing twelve letters, as it is written, *YHVH YHVH YHVH*.

This teaches us that God's names consists of three troops. Each troop resembles the other, and each one's name is like [the other's] named. All of them are sealed with *Yod He Vav He*.

And how?

The [four letters] *Yod He Vav He* can be permuted 24 different ways, forming one troop.

This is, "May God (*YHVH*) bless you..."

In a similar manner, the second one, "May God (*YHVH*) make His face shine..." These are 24 names of the Blessed Holy One.

In a similar manner, the third one, "May God (*YHVH*) lift His face..." These are 24 names of the Blessed Holy One. This teaches us that each army, with its leaders and officers, has 24. Multiply 24 by three and you have the 72 names of the Blessed Holy One.

These are the 72 names derived from the verses (*Exodus 14:19-21*), "And travelled... And came ... And stretched ..."

108. And who are the Officers? We learned that there are three. Strength (*Geburah*) is the Officer of all the Holy Forms to the left of the Blessed Holy One . He is Gabriel. The Officer of all the Holy Forms to His right is Michael.

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In the middle is Truth. This is Uriel, the Officer of all the Holy Forms [in the centre].

Each Officer is over 24 Forms. But there is no reckoning of his troops, as it is written (*Job 25:3*), “Is there a number to His troops?”

But if so, then there are 72 plus 72 [making a total of 144].

He said: This is not the case. For when Israel brings a sacrifice before their Father in heaven, they are united together. This is the unification of our God.

109. Why is this sacrifice called a *Karban* [which means “bringing close”]?

Because it brings the Forms of the Holy Powers close. It is thus written (*Ezekiel 37:17*), “And you shall join one of them to the other, making one stick, and they shall become one in your hands.”

And why is [the sacrifice] called a “pleasant fragrance”?

Fragrance is only in the nose. The sense of smell is through breath, and this is nowhere but in the nose.

“Pleasant” (*nicho'ach*) means nothing other than “descending.” It is thus written (*Leviticus 9:22*), “And he

descended,” and the Targum translates this as *Ve-Nachit* [having the same root as *nicho'ach*].

The fragrance-spirit descends and unifies itself with those Holy Forms, bringing itself close through the sacrifice. It is for this reason that [a sacrifice] is called a *Karban*.

110. There is a name that is derived from the three verses (*Exodus 14:19-21*), “And travelled ... And came ... And stretched...”

The letters of the first verse, “And travelled...” are arranged in this name in the order that they are in the verse.

The letters of the second verse, “And came ...” are arranged in the name in reverse order.

The letters of the third passage, “And stretched...” are arranged in the name in the same order as they occur in the verse, just like the case of the first verse.

Each of these verses has 72 letters.

Therefore, each of the names that is derived from these three sentences, “And travelled... And came... And stretched...” contains three letters.

These are the 72 names. They emanate and divide themselves into three sections, 24 to each section.

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Over each of these sections is a higher Officer.

Each section has four directions to watch, east, west, north and south. The four directions then have a total of 24 forms. [This is true of the first section] as well as the second and the third.

All of them are sealed with *YHVH*, God of Israel, the living God, Shaddai, high and exalted, who dwells in eternity on high, whose Name is holy, *YHVH*. Blessed be the name of the glory of His kingdom forever and ever.

111. Rabbi Ahilai sat and expounded: What is the meaning of the verse, “God (*YHVH*) is King, God (*YHVH*) was king, God (*YHVH*) will be King forever and ever.”?

This is the Explicit Name (*Shem Ha Mephoresch*), for which permission was given that it be permuted and spoken. It is thus written [regarding the above-mentioned Priestly Blessing] (*Numbers 6:27*), “And they shall place My name upon the children of Israel, and I will bless them.”

This refers to the Name containing twelve letters. It is the name used in the Priestly

Blessing, “May God bless you...” It contains three names [each having four letters] making a total of twelve. Its vowel points are *Yapha'al Y'pha'oel Yiph'ol*.

If one safeguards it and mentions it in holiness, then all his prayers are heard. And not only that, but he is loved on high and below, and immediately answered and helped.

This is the Explicit Name that was written on Aaron's forehead.

The Explicit Name containing 72 letters and the Explicit Name containing twelve letters were given over by the Blessed Holy One to [the angel] Mesamariah, who stands before the Curtain. He gave it to Elijah on Mount Carmel, and with them he ascended and did not taste death.

112. These are the Explicit Holy Exalted Names. There are twelve Names, one for each of the twelve tribes of Israel:

Ah-Tzitzah-ron

Aklithah-ron

Shemaqtharon

Demushah-ron

Ve-Tzaphtzaphithron

Hurmyron

Brach Yah-ron

Eresh Gadra-aon

Basavah Monahon

Chazhavayah

Havahayryhah

Ve-Harayth-hon

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All of them are included in the Heart of heaven.

They include male and female. They are given over to the Axis, the Sphere and the Heart, and they are the wellsprings of Wisdom.

113. Rabbi Rahumai sat and expounded:

What are the twelve tribes or Israel?

But this teaches us that the Blessed Holy One has twelve rods [on high. The word *Shevet* is the same for both “tribe” and “rod.”]

What are they?

What is this like? A king had a beautiful fountain. All his brothers has no water other than this fountain, and could not endure thirst. What did he do? He made twelve pipes for the fountain, and named them afters his brothers’ children.

He then said to them, “If the sons are as good as their fathers, they will be worthy, and I will let water flow through the pipes. The fathers will then drink all they wish, and so will the sons. But if the sons are not worthy and do not do what is right in my eyes, then regarding this, these pipes will stand. I will give them water only on the condition that they give none to their children, since they do not obey my will.”

114. What is the meaning of the word *Shevet* [which has the connotation of both a tribe and a rod]?

It is something simple and not square.

What is the reason?

Because it is impossible to have one square inside another square. A circle inside a square can move. A square inside a square cannot move.

115. What are the things that are circular?

They are the vowel points in the Torah of Moses, for these are all round. They are to the letters like the soul, which lives in the body of man.

It is impossible for [man] to come [into this world] unless [the soul] endures within him. It is impossible for him to speak anything, great or small, without it.

In a similar manner, it is impossible to speak a word, great or small, without the vowel points.

116. Every vowel point is round, and every letter is square.

The vowel points are the life of the letters, and through them, the letters endure.

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These vowel points come through the pipes to the letters through the fragrance of a sacrifice, which immediately descends. It is therefore called “A descending (pleasant) fragrance to God” – indicating that it descends to God.

This is the meaning of the verse (*Deuteronomy 6:4*), “Hear O Israel, the Lord is our God, the Lord is One.”

117. Rabbi Yochanan said:

What is the meaning of the verse (*Exodus 15:3*), “God is a man (*Ish*) of war, God (*YHVH*) is His name”? Man (*Ish*) indicates a sign. The Targum thus renders, “God is a man of war,” as “God is the Master of victory in war.”

What is this Master?

Aleph is the first, the Holy Palace.

Do we then say that the Palace is holy? Instead we say, “the Palace of the Holy One.”

118. *Yod* is the Ten Sayings with which the world was created.

What are they? They are the Torah of Truth, which includes all worlds.

What is the *Shin*?

He said: It is the root of the tree. The letter *Shin* is like the root of a tree.

119. What is this tree that you mentioned?

He said: It represents the Powers of the Blessed Holy One, one above the other.

Just like a tree brings forth fruit through water, so the Blessed Holy One increases the Powers of the Tree through water.

What is the water of the Blessed Holy One?

It is wisdom. It is the souls of the righteous. They fly from the fountain to the great pip, ascend and attach themselves to the Tree.

Through what do they fly?

Through Israel. Whey they are good and righteous, the Divine Presence dwells among them. Their deeds then rest in the bosom of the Blessed Holy One, and He makes them fruitful and multiplies them.

120. How do we know that the Divine Presence is called *Tzedek* (Righteous)? It is written (*Deuteronomy 33:26*), "He who rides in the heavens is your help, and His majesty is in

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the skies (*Shechakim*).” It is also written (*Isaiah 45:8*), “The skies (*Shechakim*) run with Righteousness (*Tzedek*).”

Tzedek is the Divine Presence, as it is written (*Isaiah 1:21*), “Righteousness (*Tzedek*) dwells in it.”

Righteousness was given to David, as it is written, (*Psalms 146:10*), “May God reign forever, your God O Zion, for generation to generation.” It is also written (*1 Chronicles 11:1*), “Zion is the city of David.”

121. What is the meaning of “generation to generation”?

Rabbi Papias said: “A generation goes and a generation comes (*Ecclesiastes 1:4*).”

Rabbi Akiba said: “The generation came” – it already came.

122. What is this like? A king had slaves, and he dressed them with garments of silk and satin according to his ability. The relationship broke down, and he cast them out, repelled them, and took his garments away from them. They then went on their own way.

The king took the garments, and washed them well until there was not a single spot on them. He placed them with his storekeepers, bought other slaves, and dressed them with the same garments. He did not know whether or not the slaves were good, but they were [at least] worthy of

garments that he already had and which had been previously worn.

[The verse continues] (*Ecclesiastes 1:4*), “But the earth stands forever.” This is the same as (*Ecclesiastes 12:6*), “The dust returns to the earth as it was, but the spirit returns to God who gave it.”

Section IV

The Ten Sephiroth

123. Rabbi Amorai said:

What is the meaning of the verse (*Leviticus 9:22*), “And Aaron raised up his hands to bless the people, and he blessed them and he descended [from making the sin offering, the burnt offering, and the peace offerings].”?

Did he not already descent? But he descended “from making the sin offering, the burnt offering, and the peace offerings,” and then “Aaron raised up his hands to bless the people.”

What is the meaning of this raising [of hands]?

It was because he had offered a sacrifice and brought them before their Father in heaven, as we have said. Those who offer sacrifice must elevate them, [and those who] unify them [must] unify them among these.

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And; what are they? The people, as it is written “to the people.” [This means] “for the sake of the people.”

124. Why are the hands lifted when they are blessed in this manner?

It is because the hands have ten fingers, alluding to the Ten *Sephiroth* with which heaven and earth were sealed.

These parallel the Ten Commandments.

In these Ten are included the 613 Commandments. If you count the letters in the Ten Commandments, you will find that there are 613 letters.

They contain all 22 letters except *Teth*, which is missing in them.

What is the reason for this? This teaches us that *Teth* is the belly – and is not included among the *Sephiroth*.

125. Why are they called *Sephiroth*?

Because it is written (*Psalms 19:2*), “The heavens declare (*me-Saprim*) the glory of God.”

126. And what are they?

They are three. Among them are three troops and three dominions.

The first dominion is light. Light is the life of water.

The second dominion includes the *Chaioth Ha-Qadesh*, the *Ophanim*, the wheels of the Chariot, and all the troops of the Blessed Holy One. The bless, exalt, glorify, praise and sanctify the might King with the *Kedushah*. Arranged in the mystery of the great *Kedushah* is the fearsome and terrible King. And they crown Him with three “holies.”

127. Why are there three “holies” and not four?

Because the holiness on high is three by three. It is thus written, “God is King, God was King, God will be King forever and ever.”

It is also written (*Numbers 6:24-26*), “May God bless you... May God shine upon you... May God lift...”

It is furthermore written (*Exodus 34:6*), “God (*YHVH*), God (*YHVH*).” The third one includes the rest of God’s Attributes.

What are they? [As the verse continues], “God, merciful and gracious” – the thirteen Attributes [of Mercy].

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128. [The *Kedushah* is the verse (*Isaiah 6:3*), “Holy holy holy is the Lord of Hosts, the whole earth is filled with His Glory.”]

What is the meaning of “holy holy holy”? [And why is it] followed by, “the Lord of Hosts, the whole earth is filled with His glory”?

The [first] “holy” is the highest Crown.

The [second] “holy” is the root of the Tree.

The [third] “holy” is attached and unified in them all.

[This is followed by], “the Lord of Hosts, the whole earth is filled with His glory.”

129. What is the “holy” that is attached and unified?

What is this like? A king had sons, who in turn also had sons. When the [grand] sons do his will, he mingles with them, supports them, and satisfies them all. He gives [his sons] everything good, so that they should be able to satisfy their children. But when the [grand] children do not do his will, then he only gives the fathers as much as they need.

130. What is the meaning of, “the whole earth is filled with His glory”?

This is the earth that was created on the first day. It is on high, filled with God's glory and paralleling the Land of Israel.

And what is [this glory]? It is Wisdom, as it is written (*Proverbs 3:35*), "The wise shall inherit glory."

131. What is "God's glory"?

What is this like? A king had a matron in his chamber, and all his troops delighted in her.

She had sons, and each day they came to see the king and to bless him.

They asked him, "Where is our mother?" He replied, "You cannot see her now."

They said, "Let her be blessed wherever she is."

132. What is the meaning of "from His place"? This indicates that none know his place.

This is like a royal princess who came from a far place. People did not know her origin, but they saw that she was a woman of valour, beautiful and refined in all her ways. They said, "She certainly originates from the side of light, for she illuminates the world through her deeds."

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They asked her, "From where are you?" She replied, "From my place." They said, "If so, the people of your place are great. May you be blessed, and may your place be blessed."

133. Is this "glory of God" then not one of His hosts? Is it not inferior? Why then do they bless it?

But what is this like? A man had a beautiful garden. Outside the garden but close to it, he had a nice section of field. On this section, he planted a beautiful flower garden.

The first thing that he would water would be his garden. The water would spread over the entire garden. It would not reach the section of field however, since it was not attached, even though it was all one. He therefore opened a place for it and watered it separately.

134. Rabbi Rahumai said:

Glory (*Kavod*) and Heart (*Lev*) both have the same [numerical value, namely 32].

They are both one, but Glory refers to its function on high, and Heart refers to its function below. "God's glory" and the heart of heaven" are therefore both identical.

135. Rabbi Yochanan said:

What is the meaning of the verse (*Exodus 17:11*), "And it was when Moses would raise his hands, Israel would prevail, and when he would lower his hands, Amalek would prevail."?

This teaches us that the whole world endures because of the Lifting of Hands.

Why? Because the name of the power given to Jacob is Israel.

Abraham, Isaac and Jacob were each given a particular Power. The counterpart of the attribute in which each one walked was given to him.

Abraham did deeds of kindness. He prepared food for everyone in his area and for all wayfarers. He acted kindly and went out to greet them, as it is written (*Genesis 18:2*), “and he ran to greet them.” Not only that, but (*Genesis 18:2*), “He bowed to the earth.” This was a complete act of kindness.

God therefore granted him the same measure and gave him the attribute of Kindness (*Chesed*). It is thus written (*Micah 7:20*), “You give truth to Jacob, Kindness to Abraham, as You swore to our fathers from days of yore.”

What is the meaning of “from days of yore”? This teaches us that if Abraham did not do deeds of kindness, then he would not have been worthy of the attribute of Truth. Jacob would then not have been worthy of the attribute of Truth.

In the merit through which Abraham was worthy of the attribute of Kindness, Isaac became worthy of the attribute of Terror. It is thus written (*Genesis 31:53*), “And Jacob swore by the Terror of his father Isaac.”

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Does anyone then swear in this manner, mentioning his belief in the Terror of his father?

But up until that time, Jacob had not been given any power. He therefore swore by the power that was given to his father. It is for this reason that it is written, “And Jacob swore by the Terror of his father Isaac.”

What is it?

It is Chaos. It emanates from evil and astounds people.

And what is that ? It is that regarding which it is written (*I Kings 18:38*), “And fire came down and it consumed the burnt offering, and the stones, and the earth, and it evaporated the water that was in the trench.” It is also written (*Deuteronomy 4:24*), “The Lord your God is a consuming fire, a jealous God.”

136. What is Kindness?

It is the Torah, as it is written (*Isaiah 55:1*), “Ho, let all who are thirsty come for water, let he without silver come, [stock up and eat – come, stock up wine and milk, without silver and without payment].”

[Kindness is therefore] silver. It is thus written, “come, stock up and eat – come, stock up wine and milk, without silver and without payment.” He fed you Torah and taught you, for

you have already earned it through the merit of Abraham, who did deeds of kindness.

Without silver, he would feed others, and without payment, he would give them wine and milk.

137. Why wine and milk? What does one have to do with the other?

But this teaches us that wine is Terror and milk is Kindness.

Why is wine mentioned first? Because it is closer to us.

Do you then think that this refers to actual wine and milk? We must say that it is the Form of wine and milk. Through the merit of Abraham, who was worthy of the attribute of Kindness, Isaac was worthy of the attribute of Terror. And because Isaac was worthy of the attribute of Terror, Jacob was worthy of the attribute of Truth, which is the attribute of Peace.

God bestowed him according to his measure. It is thus written (*Genesis 25:27*) “Jacob was a complete man, dwelling in tents.” The word “complete” means nothing other than peace. It is thus written (*Deuteronomy 18:13*), “You shall be complete with the Lord your God,” and the Targum renders this, “You shall be at peace (*sh’lim*).”

The word “complete” refers to nothing other than the Torah. It is thus written (*Malachi 2:6*), “A Torah of truth was in his

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mouth.” What is written in the very next phrase? It sates, “With peace and uprightness, he walked before Me.” “Uprightness” is nothing other than peace, as it is written (*Psalms* 25:21), “Complete and upright.”

It is therefore written (*Exodus* 17:11), “And it was when Moses would raise his hands, Israel would prevail. This teaches us that the Attribute that is called Israel has in it a “Torah of Truth.”

138. What is the meaning of “a Torah of Truth?”

It is that which teaches (*Moreh*) the Truth of [all] worlds, as well as His deeds in thought.

He erected Ten Sayings, and with them the world stands. It is one of them.

In man He created ten fingers, paralleling these Ten Sayings.

Moses raised his hands and concentrated to some degree on the Attribute that is called Israel, which contains the Torah of Truth. With his ten fingers, he alluded that he was upholding the Ten. For if [God] would not help Israel, then the Ten Sayings would not endure every day. It was for this reason that “Israel prevailed.”

[The verse continues], “And when he lowered his hands, Amalek prevailed.” Would Moses then do anything that would cause Amalek to prevail? But [this teaches us] that it

is forbidden for a person to stand for [more than] three hours with his hands spread out to heaven.

139. His disciples asked: To whom are the hands raised?

He replied: To the heights of heaven. How do we know this? It is written (*Habbakkuk 3:10*), “The deep gives forth its voice, it lifts up its hands on high.” This teaches us that the Lifting of Hands is only to the heights of the heaven.

When among Israel there are people who are wise and know the mystery of the Glorious Name, and they lift up their hands, they are immediately answered.

It is thus written (*Isaiah 58:9*), “Then (*Az*) you will call and God will answer.” If you call God “then” (*Az*), He will answer you immediately.

140. What is the meaning of “then” [- *Az* – spelled *Aleph Zayin*]?

This teaches us that it is not permissible to call *Aleph* alone.

[It can] only [be called] through the two letters that are attached to it, which sit first in the kingdom.

Together with the Aleph, they are then three. Seven of the Ten Sayings then remain, and this is the *Zayin* [which has the numerical value of seven].

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It is also written (*Exodus 15:1*), “Then (*Az*) sang Moses and the children of Israel.”

141. What are the Ten Sayings?

The first is the Highest Crown. Blessed and praised be it name and its people.

Who are its people?

They are Israel. It is thus written (*Psalms 100:3*), “Know that the Lord is God, He made us, and not (*Lo*) we, His people.” [Lo is spelled *Lamed Aleph* and can be read, “to *Aleph*”.]

[It is our duty] to recognise and know the Unity of Unities, who is unified in all His names.

142. The second one is Wisdom. It is thus written (*Proverbs 8:22*), “God procured me, the beginning of His way, before his works, from then (*Az*).” A “beginning” is nothing other than Wisdom, as it is written (*Psalms 111:10*), “The beginning is wisdom, the fear of God.”

143. The third one is the quarry of the Torah, the treasury of Wisdom, the quarry of the “spirit of God”.

This teaches us that God carved out all the letters of the Torah, engraved it with spirit, and with it made all Forms. This is the meaning of the verse (*1 Samuel 2:2*), “There is no

Rock (*Tzur*) like our God” – there is no Former (*Tzayir*) like our God.

144. These are three. What is the fourth?

The fourth is (*Deuteronomy 33:21*), “the charity of God,” His merit and his Kindness (*Chesed*) to all the world.

This is the Right Hand of the Blessed Holy One.

145. What is the fifth?

The fifth is the great fire of the Blessed Holy One> Regarding this it is written (*Deuteronomy 18:16*), “Let me see the great fire no more, lest I die.” This is the Left Hand of the Blessed Holy One.

What are they? They are the *Chaioth ha-Qadesh* and the holy *Seraphim*, to their right and their left. They are the “pleasant ones” which ascend higher and higher, as it is written (*Ecclesiastes 5:7*), “And ones higher than they.”

It is also written (*Ezekiel 1:18*), “And as for their height, they had height, and they had fear, and their height was filled with eyes, around the four.” And around Him are angels.

Those around them also bow down before them, kneeling and declaring, “The Lord He is God, the Lord He is God.”

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146. The sixth one is the Throne of Glory, crowned, included, praised and hailed. It is the house of the World to Come, and its place is in Wisdom . It is thus written (*Genesis 1:3*), “And God said, ‘Let there be light,’ and there was light.”

147. And Rabbi Yochanan said: There were two [types of] light, as it is written, “[let there be light,] and there was light.” Regarding both of them it is written (*Genesis 1:4*), “[And God saw the light] that it was good.”

The Blessed Holy One took one [of these types of light] and stored it away for the righteous in the World to Come. Regarding this it is written (*Psalms 31:20*), “How great is the *good* that You have hidden away for those who fear You, that You have accomplished for those who find shelter in You...”

We learn that no creature could look at the first light. It is thus written (*Genesis 1:4*), “And *God* saw the light that it was good.”

It is furthermore written (*Genesis 1:21*) “And God saw all that He made, and behold, it was very good.” God saw all that He had made and saw shining, brilliant good.

He took of that good, and included in it the 32 paths of Wisdom, giving to this world. This is the meaning of the verse (*Proverbs 4:2*), “I have given you a doctrine of *good*, My Torah, do not abandon it.” We say that this is the treasury of the Oral Torah.

The Blessed Holy One said, “This Attribute is considered to be included in this world, and it is the Oral Torah. If you keep this Attribute in this world, then you will be worthy of the World to Come, which is the good stored away for the righteous.”

What is it? It is the force of the Blessed Holy One. It is thus written (*Habakkuk 3:4*), “And the glow will be like light, [He has rays from His hand, and His hidden force is there].” The glow that was taken from the first Light will be like [our visible] light if His children keep the “Torah and Commandment that I wrote to teach them.” It is thus written (*Proverbs 1:8*), “Hear my son, the admonition of your father, and do not abandon the Torah of your mother.”

148. And it is written (*Habakkuk 3:4*), “He has rays from His hand, and His hidden force is there.”

What is “His hidden force”?

This is the light that was stored away and hidden, as it is written (*Psalms 31:20*), “[How great is the good] that You have hidden away for those who fear You, [that You have accomplished for those who find shelter in You].”

What remains for us in that which “You have accomplished for those who find shelter in You.” These are the ones who find shelter in Your shadow in this world, who keep Your Torah, observe Your Commandments, and sanctify Your name, unifying it secretly and publicly. The verse thus concludes, “in the sight of the sons of man.”

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149. Rabbi Rahumai said:

This teaches us that Israel had light. Torah is light, as it is written (*Proverbs 6:23*), “For a commandment is a lamp, Torah is light, [and the way of life is the rebuke of admonition].”

And we say that a lamp is a commandment, illumination (*Orah*) Oral Torah, and light (*Or*) is the written Torah. [How can we then say that the Oral Torah is light (*Or*)?]

Because this light has already been kept, it is called light.

What is this like? A room was hidden at the end of a house. Even though it is day, and there is bright light in the world, one cannot see in this room unless he brings along a lamp.

The same is true of the Oral Torah. Even though it is a light, it needs the written Torah to answer its questions and explain its mysteries.

150. Rabbi Rahumai said:

What is the meaning of the verse (*Proverbs 6:23*), “And the way of life is the rebuke of admonition”?

This teaches us that when a person accustoms himself to study the Mystery of Creation and the Mystery of the Chariot, it is impossible that he not stumble. It is therefore written (*Isaiah 3:6*), “Let this stumbling be under your hand.” This refers to things that a person cannot understand unless they cause him to stumble.

The Torah calls it “the rebuke of admonition,” but actually it makes one worthy of “the way of life.” One who wishes to be worthy of “the way of life” must therefore endure “the rebuke of admonition.”

151. Another explanation:

“Life” is the Torah, as it is written (*Deuteronomy 30:19*), “And you shall choose life.” It is furthermore written (*Deuteronomy 30:20*), “For it is your life and your length of days.”

If one wants to be worthy of it, he should reject physical pleasure and accept the yoke of the commandments. If he is afflicted with suffering, he should accept it with love. He should not ask, “Since I am fulfilling the will of my Maker and am studying the Torah each day, why am I afflicted with suffering?” Rather, he should accept it with love.

Then he will be completely worthy of the “way of life.” For who knows the ways of the Blessed Holy One? Regarding all things, one must therefore say, “Righteous are You, O God, and Your judgement is fair. All that is done from heaven is for the good.”

152. You said [that the sixth one was] His Throne. Have we then not said that it is the Crown of the Blessed Holy One? We have said, “Israel was crowned with three crowns, the crown of priesthood, the crown of royalty, and the crown of Torah above them all.”

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What is this like? A king has a pleasing, beautiful vessel and he was very fond of it.

Sometimes he placed it on his head – this is the *Tefillin* worn on the head. At other times he carried it on his arm – in the knot of the *Tefillin* worn on the arm. Sometimes he lend it to his son so that it should remain with him.

Sometimes it is called His Throne. This is because He carries it as an amulet on His arm, just like a throne.

153. What is the seventh? It is the heaven [called] *Aravot*.

And why is it called heaven (*Shamayim*)? Because it is round like a head.

We learn that it is in the centre, with water at its right and fire at its left. It supports water (*Sa Mayim*) from fire and water, and brings peace between them. Fire comes and finds the attribute of fire on its side. Water comes and finds the attribute of water on its side. It is therefore written (*Job 25:2*), “He makes peace in His high places.”

154. Is it then the seventh? Is it nothing more than the sixth.

But this teaches us that the Holy Palace is here, and it supports them all. It is thus counted as two. It is therefore the seventh.

And what is it?

It is Thought that does not have any end or boundary. This place likewise does not have any end or boundary.

155. The seventh one is the east of the world. It is from where the Seed of Israel comes. The spinal cord originates in man's brain and extends to the [sexual] organ, where the seed is. It is therefore written (*Isaiah 43:5*), "From the east I will bring your seed, [and from the west I will gather you]."

When Israel is good, then this is the place from which I will bring your seed, and new seed will be granted to you. But when Israel is wicked, [then I will bring] seed that has already been in the world. It is thus written (*Ecclesiastes 1:4*), "A generation goes and a generation comes," teaching us that it has already come.

156. What is the meaning of the verse (*Isaiah 43:5*), "And from the west I will gather you"? [This means that "I will gather you"] from the attribute that always points to the west.

Why is [west] called *MaAReV*? Because it is there that all seed is mixed together (*MitAReV*).

What is this like? A king's son had a beautiful bride and he hid her in his chamber. He took riches from his father's house and constantly brought it to her. She in turn took everything, constantly put it away, and mixed it all together. Ultimately he seeks to see what he had gathered and accumulated.

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It is therefore written, “And from the west I will gather you.”

And what is his father’s house?

It is that regarding which it is written, “From the east I will bring your seed.” This teaches us that it is brought from the east and sowed on the west. He then gathers what he has sowed.

157. What is the eighth one?

The Blessed Holy One has a single Righteous One (*Tzadik*) in His world, and it is dear to Him because it supports all the world. It is the Foundation (*Yesod*).

This is what sustains it, and makes it grow, increasing and watching it. It is beloved and dear on high, and beloved and dear below; fearsome and mighty on high, and fearsome and mighty below; rectified and accepted on high, and rectified and accepted below. It is the Foundation of all souls.

Did you then say that it is the eighth? And do you say that it is the Foundation of all souls? Is it then not written (*Exodus 31:17*), “And on the seventh day He rested and souled”? Yes, it is the seventh. This is because it decides between them. There are six, and three are below and three above, and it decides between them.

158. Why is it called the seventh? Is it then the seventh?

It is not. But it is because the Blessed Holy One rested on the Sabbath with the attribute regarding which it is written (*Exodus 31:17*), “For six days God made the heaven and the earth, and on the seventh day He rested and souled.” This teaches us that each day has a Saying that is its Master.

This is not because it was created on that day, but because that is when it does the task to which it was assigned. Each one does its task and maintains its activities.

The seventh day therefore comes and does its task, making them all rejoice. Not only that, but it also causes their souls to grow, as it is written, “on the seventh day He rested and souled.”

159. What is this “rest”? It is the absence of work. It is a cessation which is called *Shabbat* (meaning rest).

What is this like? A king had seven gardens, and the middle one contained a fountain, welling up from a living source. Three [of his gardens] are at its right, and three are at its left. When it performed its function and overflowed, they all rejoiced, saying, “It overflowed for our sake.” It waters them and makes them grow, while they wait and rest.

Do we then say that it waters the seven? But it is written (*Isaiah 43:5*), “From the east I will bring your seed.” This indicates that one of [the seven] waters it.

We must therefore say that it waters the Heart, and the Heart then waters them all.

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160. Rabbi Berachiah sat and expounded: Each day we speak of the World to Come. Do we then understand what we are saying?

In Aramaic, the “World to Come” is translated “the world that came.”

And what is the meaning of “the world that came”?

We learned that before the world was created, it arose in thought to create an intense light to illuminate it. He created an intense light over which no created thing could have authority.

The Blessed Holy One saw, however, that the world could not endure [this light]. He therefore took a seventh of it and left it in its place for them. Thee rest He put away for the righteous in the Ultimate Future.

He said, “If they are worthy of this seventh and keep it, I will give them [the rest] in the Final World.” It is therefore called “the world that came,” since it already came [into existence] from the six days of creation. Regarding this it is written (*Psalms 31:20*), “How great is Your good that You have hidden away for those who fear You.”

161. What is the meaning of the verse (*Exodus 15:27*), “And the came to Elim, where there were twelve wells of water and seventy date palms, and they encamped there by the water”?

What is so special about seventy date palms? In one small place there can be a thousand. But [this teaches us that] they were worthy of their counterpart. They are likened to date palms.

It is written (*Exodus 15:23*), “And they came to Marah, and they could not drink of the waters of Marah, for they were bitter (*marah*).” This teaches us that the north wind confused them. It is thus written (*Exodus 15:25*), “And he cried out to God, and He showed him a tree. He cast it into the waters, and the waters became sweet.”

God immediately placed His hand against the Satan and diminished him. It is thus written (*Exodus 15:25*), “There He gave them a decree and a law, and there He proved them.”

This teaches us that at this time, the Satan attached himself to them in order to blot them out from the world. It is thus written (*Exodus 15:24*), “And the people complained to Moses saying, ‘What shall we drink?’” [The Satan] continued to denounce Moses until he cried out to God and was answered.

What is the meaning of the verse, “And He showed him a tree”? This teaches us that the Tree of Life was near the water. The Satan came and removed it in order to denounce Israel and cause them to sin against their Father in heaven.

[The Satan] said to them, “Are you now then going into the desert? Even now [you have nothing] other than bitter water, but this has some benefit, since you can make some use of it.

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But when you enter the desert, you will not even find [water] with which to wash your hands and face. You will die from hunger and thirst, naked and having nothing.”

The people came to Moses and repeated these words, but he put them off. When [the Satan] saw that he could not overcome them, he strengthened himself [to overcome] Israel and Moses. The people came, and “they complained to Moses.” They said, “Even here we lack water. What will we drink in the desert?”

The Satan had falsified the situation in order to cause the people to sin. As soon as Moses saw the Satan, “He cried out to God, and He showed him a tree.” This is the Tree of Life that Satan had removed. He then “cast it into the water, and the water became sweet.”

The Blessed Holy One then gave the Satan a “decree and a law,” and it was there that He “proved” Israel. The Blessed Holy One warned Israel saying (*Exodus 15:26*), “If you listen to the voice of the Lord your God, [and do what is upright in His eyes, give ear to His commandments, and keep all His decrees, then all the sickness that I brought upon the Egyptians, I will not bring upon you, for I am God who heals you].”

162. What is this like? A king had a beautiful daughter, and others desired her. The king knew about it, but could not fight those who wanted to bring his daughter to evil ways. He came to his house and warned her, saying, “My daughter, do not pay attention to the words of these enemies and they will not be able to overcome you. Do not leave the house,

but do all your work at home. Do not sit idle, even for a single moment. Then they will not be able to see you and harm you.”

They have one Attribute which causes them to leave aside every good way and choose every evil way. When they see a person directing himself along a good way, they hate him.

What is [this Attribute]? It is the Satan.

This teaches us that the Blessed Holy One has an Attribute whose name is Evil. It is to the north of the Blessed Holy One, as it is written (*Jeremiah 1:14*), “From the north will Evil come forth, upon all the inhabitants of the earth.” Any evil that comes to all the inhabitants of the earth comes from the north.

163. What is this One Attribute?

It is the Form of a Hand. It has many messengers, and the name of them all is Evil Evil. Some of them are great, and some are small, but they all bring guilt to the world. This is because Chaos is toward the north. Chaos (*Tohu*) is nothing other than Evil. It confounds (*Taha*) the world and causes people to sin.

Every Evil Urge (*Yetzer HaRa*) that exists in man comes from there.

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And why is it placed to the left? This is because it does not have any authority any place in the world except in the north.

It is not accustomed to be anywhere except in the north. It does not want to be any place but in the north. If it remained the south until it learned the routes of the south, how could it lead others astray? It would have to stay there for [several] days until it learned, and then it could not cause people to sin. It therefore is always in the north, to the left.

This is the meaning of the verse (*Genesis 8:21*), “For the Urge of man’s heart is evil from his youth.” It is evil from his youth, and it does not incline [in any direction] other than the left, for it is already accustomed to be there.

It is regarding this that the Blessed Holy One said to Israel (*Exodus 15:26*), “If you listen to the voice of the Lord your God, and do what is upright in His eyes, and give ear to His commandments” – and not to the commandments of the Evil Urge – “and keep all His decrees” – and not the decrees of the Evil Urge – “[then all the sickness that I brought upon the Egyptians, I will not bring upon you,] for I am God who heals you.”

164. What does the Evil Urge gain?

What is this like? A king appointed clerks over the lands of his kingdom, over his work and over his merchandise. Each and every thing had its clerk. There was one clerk in charge of the storehouse containing good food. Another was in

charge of the storehouse containing stones. Everyone came to the storehouse containing good food. The clerk in charge of the storehouse of stones came and saw that people were only buying from the other [clerk].

What did he do? He sent his messengers to tear down the weak house [so that people would need stones to rebuild them]. They could not do so, however, to the strong ones. He said, “In the time that it takes to tear down one strong [house], you can tear down ten weak ones. People will then all come and buy stones from me, and I will not be inferior to the other.”

It is thus written (*Jeremiah 1:14*), “From the north will evil come forth, upon all the inhabitants of the earth.” The verse then continues (*Jeremiah 1:15*) “For I call all the families of the kingdom of the north – says God – and they will come, and each one will place his throne at the opening of the gates of Jerusalem...” Evil will be their business, and the Evil Urge will also constantly strive.

The word *Satan* means “turning aside,” since he turns all the world aside to the balance of guilt.

How is this indicated? It is written (*Genesis 38:16*), “And he turned aside to her,” and the Targum renders this *VeSata*, [*Satah* being the root of Satan]. It is likewise written (*Proverbs 4:15*), “Turn aside (*S'the*) from it and pass on.”

165. What is the significance of the seventy date palms?

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They had accepted upon themselves the commandments, as it is written (*Exodus 15:26*), “If you listen to the voice of the Lord your God.” Immediately after this we find (*Exodus 15:27*) “And they came to Elim (*Elimah*) [where there were twelve wells of water and seventy date palms].”

What is the meaning of *Elimah*? It is *Eli Mah* – “to me is what.”

“Where there were twelve wells of water.” At first God gave it to them as wells, and in the end, he gave it back to them as stones. It is thus written [regarding the stones set up near the Jordan] (*Joshua 4:9*), “twelve stones.”

What is the reason? It is because the Torah was originally likened to water in the world. Only later was it put in a permanent place. Water, however, is here one day and elsewhere the next.

166. What are the seventy date palms?

This teaches us that the Blessed Holy One has seventy Structures. These draw from the twelve Simple Ones. Just like water is simple, so are these simple. How do we know that the date palm is a Structure? Because it is written (*Song of Songs 7:8*), “Your structure is like a date palm.” Besides that, there are seventy kinds of date palms. It is therefore written that there were seventy date palms. One was not like the other, their functions were all different, and the taste of one was not like the taste of the other.

167. You said that the seventy date palms represent the seventy Structures. But have you not said that there are 72?

There are 71. Israel makes 72, but it is not included.

But did you not say that there were seventy?

One is the Officer of the Satan.

What is this like? A king had sons and bought slaves for them. The king then told his sons, "I am giving you all equally." One of them replied, "I do not want to be with you, for I have the power to steal everything from you."

The king then said, "Because of this, you will not have a portion among them at all." [The rebellious son] did what he could. He went out and lay in wait for [the slaves], showing them much gold, jewels and troops. He said, "Come over to me."

What did the king do? He amassed his armies together with the armies of all his sons. He showed them to the slaves and said, "Do not let him trick you into thinking that his armies are stronger than mine. Behold the troops of that son. He is deceitful and wants to rob you.

Therefore, do not listen to him, for at first he will speak smoothly in order to entice you into his trap, but in the end he will laugh at you. You are my slaves, and I will do for

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you everything good if you turn away from him and do not listen to him.”

He is the Prince of Chaos. It is thus written (*1 Samuel 12:21*), “Do not turn aside, for you will follow Chaos. It will not help or save, for it is Chaos.” [It cannot help or save,] but it can do harm.

The advice that I give you is that you should (*Exodus 15:26*), “Listen to the voice of the Lord your God, do what is right in His eyes, and give ear to His commandments, and keep all His decrees.”

When you keep all His decrees, then, “All the sickness that I brought upon the Egyptians, I will not bring upon you.”

Why did He say all this? In order to close all doors, so that he should not find you soft at times and hard at times.

When you keep all His decrees, then “all the sickness that I brought upon the Egyptians” – through My hand – “I will not bring upon you.”

What is the meaning of “for I am God who heals you”? This means that even when he comes and strikes, I am God who will heal you.

168. Why do you call it the eight?

Because with it the eight are begun, and with it the eight numbers are completed. In function, however, it is the seventh one.

And what are [the eight] that were begun? This is the fact that a child enters the Covenant of Circumcision when eight days old.

Are they then eight? They are nothing more than seven. Why then did the Blessed Holy One say eight? Because there are eight directions in man.

What are they? They are as follows:

The right and left hands;

The right and left legs;

The head, the body, and the Covenant as an arbitrator;

And his wife, who is his mate.

It is thus written (*Genesis 2:24*), “And he shall cling to his wife, and they shall be one flesh.”

They are the eight, and they parallel the eight days of circumcision. Are they then eight?

They are nothing more than seven, since the body and covenant are one. It is therefore eight.

169. What is the ninth?

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He said to them: the ninth and tenth are together, one opposite the other.

One is higher than the other by 500 years.

They are like two Wheels (*Ophanim*). One inclines toward the north, while the other inclines toward the west. They reach down to the lowest earth.

What is the lowest earth? It is the last of the seven earths down below.

The end of the Divine Presence of the Blessed Holy One is under His feet. It is thus written (*Isaiah 66:1*), “The heaven is My throne, and the earth is the hassock for My feet.” The Victory (*Nitzachon*) of the world is there. It is thus written (*Isaiah 24:10*), “for Victory of Victories (*Netzach Netzachim*).”

170. What is the meaning of “Victory of Victories”?

There is a single Victory (*Netzach*). Which is it? It is the one that inclines toward the west. And what is secondary to it? This is the one that inclines toward the north.

And the third one? This is the one that is below.

The third one? But you have said that the Chariot has two wheels. We must therefore say that the end of the Divine Presence is also called Victory.

This is the meaning of “Victory of Victories.” “Victory” is one, and “Victories” is two, giving [a total of] three.

171. His disciples said to him: From above to below we know. But from below to above we do not know.

He replied: Is it not all one – below to above and above to below?

They said: Our master, ascending is not the same as descending. One can run while descending, but cannot do so while ascending.

He replied: Go out and see.

He sat and expounded to them: There is a Divine Presence below, just like there is a Divine Presence above.

What is this Divine Presence? We have said that it is the light that was derived from the first Light, which is Wisdom. It also surrounds all things, as it is written (*Isaiah 6:3*), “The whole earth is filled with His glory.”

What is its function?

What is this like? A king had seven sons, and he assigned each one a place. He said to them, “Sit here, one above the other.”

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The lowest one said, "I will not sit at the bottom. I do not want to be far from you."

[The king] replied, "I will surround you and see you all day long."

This is the meaning of the verse, "The whole earth is filled with His glory."

Why is He among them? This is so that He should support them and sustain them.

172. And what are the sons?

I have already told you that the Blessed Holy One has seven Holy Forms.

All of them have a counterpart in man, as it is written (*Genesis 9:6*), "for in the form of God He made man." It is likewise written (*Genesis 1:27*), "In the form of God He made him, male and female He made them."

This is what they are:

The right and left legs;

The right and left hands;

The body, covenant and head.

But these are only six. You have said that there are seven.

The seventh is with his wife. It is thus written (*Genesis 2:24*), “And they shall be one flesh.”

But she was taken from his ribs, as it is written (*Genesis 2:21*), “And He took one of his ribs.”

He said: Yes from his ribs.

Does he then have a rib?

Yes. It is written (*Exodus 26:20*), “the ribs of the tabernacle.” The Targum renders this, “the side of the tabernacle.”

And what is His side?

What is this like? A king had an idea to plant ten male trees in a garden. All of them were date palms. He said, “Since they are all the same kind, it is impossible for them to endure.”

What did he do? He planted and *Etrog* among them. This was one of those which he had intended to be male.

And why is the *Etrog* female? Because it is written (*Leviticus 23:40*), “The fruit of a beautiful tree, fronds of a date palm, [branches of a tree of leaves, and willows of the brook].”

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What is the fruit of a beautiful (*hadar*) tree?

The Targum renders this verse, “The fruit of the *Etrog* tree, and the *Lulav*.”

173. What is the meaning of “beautiful”? It is the beauty of all things. This is also the beauty of the *Songs of Songs*. Regarding it, it is written (*Songs of Songs* 6:10), “Who is she who looks forth as the dawn, fair as the moon, clear as the sun, terrible like an army with banners?”

This relates to the Female.

Because of her, the female was taken from Adam. This is because it is impossible for the lower world to endure without the female.

And why is the female called *Nekevah*? Because her orifices (*Nekev*) are wide. Also because she has more orifices than the male. What are they? They are the orifices of the breasts, the womb, and the receptacle.

174. And what is the reason that you said that the *Song of Songs* is beautiful?

Yes, it is the most beautiful of all the Holy Scriptures.

Rabbi Yochanan thus said: All Scripture is holy, and all the Torah is holy, but the *Song of Songs* is the Holy of Holies.

What is the meaning of the Holy of Holies? It means that it is holy for the Holy Ones.

What are the Holy Ones? They are the counterparts of the six directions that are in man. That which is holy for them is holy for everything.

175. What is this that is Holy? It is the *Etrog*, which is the beauty (*hadar*) of them all.

Why is it called beautiful (*hadar*)? Do not read *hadar*, but *HaDar* – “Which dwells.”

This refers to the *Etrog* which is not bound together with the *Lulav*. Without it the commandment of the *Lulav* cannot be fulfilled.

It is also bound with them all. It is with each one of them, and is unified with them all.

176. What does the *Lulav* parallel? It is the counterpart of the spinal cord. It is thus written (*Leviticus 23:40*), “[fronds of a date palm,] a branch of a tree of leaves, and willows of the brook.” The [leafy] branches [of the myrtle] must cover the majority [of the bunch]. If its branches do not cover its majority, it is invalid.

Why?

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What is this like? A man has arms, and with them he protects his head. He has two arms, and his head makes three.

[It is therefore called] “a branch of a tree of leaves.” A “branch” is to the left, and the “leaves” are to the right. It then comes out that the “tree” is in the centre.

And why is it called a “tree”? Because it is the Root of the Tree.

177. What are “willows of the brook”? There are two [willow branches in the *Lulav*,] and these parallel the two legs in man.

Why are the [“willows of the brook”] called *Arvey Nachal*? Because the greater of the two is inclined toward the west (*ma-Arev*) and draws its strength from there.

The one to the north is smaller than it by a journey of 500 years. It is on the northwest side, through which it functions.

It is named after it, since they are both mixed (*Arav*).

178. Another explanation:

[Willows of the Brook] are called *Arvey Nachal* because the function of one is sometimes mixed (*ma-arav*) with that of the other.

Why are they called Willows of the *Brook*? This is because of the place in which they are fixed, which is called Brook. It is thus written (*Ecclesiastes 1:7*), “All the Brooks go to the sea, but the sea is not filled.”

What is this sea? We say that it is the *Etrog*.

How do we know that each of the seven Attributes is called a Brook (*Nachal*)? Because it is written (*Numbers 21:19*), “From Gift to Nachaliel [, from Nachaliel to Bamot, and from Bamot to the valley that is in the Field of Moab, the head of the cliff, and it looks down on the face of the Yeshimon].” Do not read Nachaliel, but *Nachley El* – Brooks of God.

And all six then go on one path to the sea.

What is this path? It is the one that arbitrates between them. It is thus written (*Habbakuk 3:5*), “Before Him goes the pestilence, and fiery bolt at His feet.”

All of them go to that pipe, and from that pipe to the sea.

This is the meaning of the verse, “From Gift to Brooks of God.” [Gift] is the place that is given, namely the brain. From there they go to the Brooks of God.

“And from Brooks of God to Bamot.” What is Bamot? As the Targut renders it, *Ramta* – “heights.” This is the *Segol* that follows the *Zarka*.

[The verse continues,] “And from Bamot to the valley that is in the Field of Moab, the head of the cliff, and it looks down on the face of the Yeshimon.”

“And from the heights (*Bamot*) to the valley that is in the Field of Moab.” This is that which is prepared. And what is that which was in the Field of Moab? Do not read Moab, but *Mayav* “from a father.” This is the father regarding which it is written (*Genesis 26:5*) “Because Abraham hearkened to my voice, kept My trust, My commandments and My decrees...”

What is this field? It is the one that is at “the head of the cliff,” and which also “looks down on the face of the Yeshimon.” [Yeshimon] is interpreted to mean Heaven. Regarding that pipe, it is written (*Song of Songs 4:15*), “A fountain of gardens, a well of living waters, flowing from Lebanon.”

What is Lebanon? We say that this is Wisdom.

What are the Willows of the Brook (*Nachal*)? We say that this is that which gives inheritance (*Nachalah*) to Israel. It refers to the two Wheels of the Chariot .

179. We learned that there are Ten Spheres and Ten Sayings. Each Sphere has its Saying. It is not surrounded by it, but rather, it surrounds it.

This [physical] world is like a mustard seed inside a ring.

Why? Because of the Spirit that blows upon it, through which it is sustained. If this spirit were to be interrupted for even a moment, the world would be annihilated.

180. There are three Spheres in this world.

How? This world inclines to the north and the south.

How? North west south. North west is the first sphere that revolves around us.

Do we then say that it is to the north-west? But we say that its strength is to the north. This is the left foot.

Above it is the second Sphere, which is entirely to the west.

Do we then say that it is to the west? But we say that its power is to the west. These are the Victories of the world.

Above it is the third Sphere, and its power is to the south-west.

What is the original power that you said was second? We say that this is the right foot.

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And what is the power that is to the south-west? This is the Foundation of the world.

Regarding this it is written (*Proverbs 10:25*), “The Righteous is the Foundation of the world.”

The second power stands behind the Chariot, while the first power stands in front of it.

The “Righteous, Foundation of the world” is in the centre. It emanates from the south of the world, and is officer over the other two. In its hand are also the souls of all living things. It is the Life of Worlds.

Whenever the word “creation” (*Beriah*) is used, it is done with it. Regarding it, it is written (*Exodus 31:17*), “He rested and souled.”

This is the attribute of the Sabbath day. Regarding this it is written (*Exodus 20:8*),

“Remember the Sabbath day and keep it holy.”

But it is also written (*Deuteronomy 5:12*), “Keep [the Sabbath].” This is speaking of the seventh attribute. Regarding this seventh attribute it is written (*Leviticus 19:30*), “My sabbaths you shall keep, and My sanctuary you shall fear.”

What is the seventh attribute? This is the Blessed Holy One's attribute of Goodness.

181. Why is it written, "My sabbaths you shall keep," [in the plural] rather than "My sabbath" [in the singular]?

What is this like? A king had a beautiful bride, and every week she would set aside a day to be with him. The king also had beautiful beloved sons. He said to them, "Since this is the situation, you should also rejoice on the day of my joy. For it is for your sake that I strive,, and you also respect me."

182. What is the reason that [the Torah says] "remember" [in one place,] and "keep" [regarding the Sabbath in another]?

"Remember" (*zachor*) refers to the male (*Zachar*). "Keep" (*shamor*) refers to the bride. Why is it connected to, "and My sanctuary you shall fear"? This is because My sanctuary is holy. Why? "Because I am God who makes you holy" – from every side.

183. Why do we say [in the blessing after food], "On all that He created...[Blessed]is the Life of Worlds." Why do we not say, "On all that You created"?

But we bless the Holy One, who grants His wisdom to this "Life of Worlds." It then provides for all.

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184. What is the reason that we say [in blessings, “Blessed are you...] who made us holy with *His* commandments and commanded us” [in the third person]? Why do we not say, “that You made us holy with Your commandments, and You commanded us,” [in the second person]?

This teaches us that all commandments are included in the Life of Worlds.

Because of His love for us, He gave us [the commandments] in order that they should make us holy and allow us to be worthy. Why? Because when we are in this world, we can become worthy of the World to Come, which is great.

In its hand is the treasury of souls. When Israel is good, these souls are worthy of emerging and coming to this world. But if they are not good, the [these souls] do not emerge. We therefore say, “The Son of David will not come until all the souls in the Body are completed.”

What is the meaning of “all the souls in the Body”? We say that this refers to all the souls in man’s body. [When these are completed] new ones will be worthy of emerging. The Son of David (the Messiah) will then come. He will be able to be born, since his soul will emerge among the other new souls.

What is this like? A king had an army, and he sent them much bread to eat. They were so lazy that they did not take care of [the bread] which they did not eat [immediately]. The bread therefore became mouldy and went to waste.

The king investigated to find out if they had what to eat, and to see if they had eaten what he had sent them. He found that the bread had become mouldy and they were ashamed to ask for new bread. How could they tell the king, “We did not take care of [what you sent us,] but now we are asking for more”?

The king also became angry. He took the mouldy bread and ordered that it be dried and rectified as much as possible. He swore to the men, “I will not give you any more bread until you eat all this mouldy bread.” He then returned the bread to them.

What did they do? They agreed to divide it up, and each one took his portion. The diligent one took his portion and placed it in the air, taking care of it and keeping it in good condition to eat. The other one took it and ate it lustfully. He ate what he could and laid the rest aside, not taking care of it since he had given up on it. It spoiled even more and became so mouldy that he could not eat it at all. He therefore starved to death.

He was then blamed for the sin of his body: Why did you kill yourself? Is it not enough that you ruined the bread the first time? But I returned it to you and you ruined it [again]. You ruined your portion because you were too lazy to take care of it. And not only that, but you also killed yourself.”

The solder replied, “My lord, what could I have done?”

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He answered, “You should have taken care of it. And if you claim that you were not able to, you should have watched your friends and neighbours with whom you shared the bread. You should have seen what they did and how they took care of it, and you should have kept it like they did.”

They also interrogated him: Why did you kill yourself? Is it not enough that you ruined the bread? But you also went ahead and killed the matter of your body. You shortened the days of your life, or [at least] caused it. It may have been possible that you would have had a good son. He could have saved you, and [rectified] the damage that you and others did. Your suffering will therefore be increased on all sides.

He became confused and replied, “What could I have done when I did not have any bread? With what could I have sustained myself?”

They answered: If you would have strived and worked in Torah, you would not reply foolishly and brazenly like this. Because of your reply, it is obvious that you have not worked or strived in Torah. It is thus written (*Deuteronomy* 8:3), “For not by bread alone does man live, but from all that emanates from God’s mouth does man live.”

You should have searched and probed and asked, “what is it through which man lives?”

What is this which “emanates from God’s mouth”

From here they said, “An ignoramus cannot be pious.”

If a person does not act with kindness (*Chesed*) toward himself, he cannot be called pious (*Chasid*).

185. How can one do kindness to his Master?

By studying the Torah. All study of Torah is a deed of kindness toward one's Master.

It is thus written (*Deuteronomy 33:26*), "He rides the heavens with your help, [His pride is in the skies]." God says, "When you study Torah for its own sake, then you help Me and I can ride the heavens."

Then, "His pride is in the skies (*Shechakim*)."

What is *Shechakim*? We say that it is in the innermost chamber. The Targum thus renders it, "His word is in the Heaven of Heaven."

Therefore, "not by bread alone does man live, but from all that emanates from God's mouth does man live."

However, "the fool answers brazenly."

"Abandon this brazenness, and do not reply in this manner!"

He is therefore punished. What is his punishment? We have already discussed it.

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186. What is the meaning of the verse (*Job 15:2*), “Should a wise man answer knowledge of spirit?” What is “knowledge of spirit”?

This is the Knowledge that is close to the spirit. Regarding this it is written (*Isaiah 11:2*), “And there will rest upon him a spirit of God, a spirit of wisdom and understanding, [a spirit of counsel and strength, a spirit of knowledge and the fear of God].”

[First comes] Wisdom, and then comes Understanding. And in Understanding is “counsel, strength, knowledge and the fear of God.”

But you told us that “counsel” is deeds of Kindness, and that Understanding is the Attribute of Justice.

[One is above the other.]

Knowledge is Truth. Knowledge is therefore that with which one recognises the truth.

“The fear of God” is the Treasury of the Torah .

This is like I say, but one is above the other.

Rabbi Akiba thus said: With whatever God created, He created its counterpart. It is thus written (*Ecclesiastes 7:14*), “Also one opposite the other has God made.”

What is the Treasury of the Torah? It is that regarding which it is written (*Isaiah 33:6*), “The fear of God is His treasury.” A person must first be god-fearing, and then he can study Torah.

This is like a person who comes to buy date honey but does not bring a vessel in which to carry it. He says, “I will carry it in my bosom.” He tries to carry it in his bosom but it was very heavy, and he is also afraid that it will tear and soil his clothing. He therefore throws it away on the road.

This person is then punished twice. First because he ruined good food, and second because he wasted his money.

187. The fear of God is the one that is higher. It is in the palm of God’s hand. It is also His Force. This palm (*kaf*) is called the pan of merit (*Kaf Zechut*). This is because it inclines the world to the pan of merit. It is thus written (*Isaiah 11:3*), “I will grant him a spirit of the fear of God, and he will not judge by the sight of his eyes, he will not admonish according to what his ear hears.” He will incline all the world to the pan of merit. From there counsel emanates, and from there health emanates to the world.

[It is also written,] (*Genesis 49:24*) “From there is the Shepherd, the Stone of Israel.”

This is the place that is called “There.” Regarding this, it is written (*Habakkuk 3:4*), “[He has rays from His hand,] and His hidden Force is *there*.”

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188. Once this thing comes, sharpen it. What is its sharpening? Tell us the meaning of the verse, “He has rays from His hand.”

Why does it first say “rays” and then “His hand”? It should have said “His hands” [in the plural].

There is no contradiction. This is very much like the verse (*Exodus 32:19*), “And Moses’ anger flared, and he threw the tablets from his hands.” The way this is written, however, it would be read “His hand” [in the singular].

It is likewise written (*Exodus 17:12*), “And his hands were faithful until the sun set.” The verse says *Emunah* (“was faithful” – in the singular) and not *Emunot* (“were faithful” – in the plural).

They replied: Our master, we are pointing out a contradiction in order to receive an answer, and you are covering our eyes. Did you not teach us, master, that you must answer first things first and last things last?

[He said:] And what have you then asked? [The meaning of,] “He has rays from His hand.”

By the Divine service, I have just explained it to you with my words.

They were ashamed.

When he saw that they were ashamed is it not true that [at first] there was water, and that fire emanated from it? Water therefore included fire.

And Master, what is the meaning of “rays”?

He replied: There are five rays. These are the five fingers on man’s right hand.

189. And master, you are the one who told us in Rabbi Yochanan’s name that there are only tow arms of the world.”

He replied: Yes. But here “rays” allude to the two rays that are below them.

And what are they?

He said: With the anger of your head.

And what is above?

He said: The fear of God.

190. And what is the fear of God?

It is the first light.

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Rabbi [Meir] thus said: Why is it written (*Genesis 1:3*), “And God said, ‘let there be light,’ and there was light”? Why does it not say, “and it was so”?

But this teaches us that the light was very intense, so that no created thing could gaze upon it. God therefore stored it away for the righteous in the Ultimate Future.

This is the measure of all merchandise (*Secorah*) in the world. It is also the power of the precious stones that are called *Socheret* and *Dar*.

And upon what is the attribute of *Dar*?

This teaches us that God took a thousandth of its radiance, and from it He constructed a beautiful precious stone. In it He included all the commandments.

Abraham came, and He sought a power to give him. He gave him this precious stone, but he did not want it. He was worthy and took Kindness as his attribute, as it is written (*Micah 7:20*), “Kindness to Abraham.”

Isaac came, and He sought a power, but He gave it to him and he did not want it. He was worthy and took the attribute of Strength, which is [called] Terror. It is thus written (*Genesis 31:53*), “And Jacob swore by the Terror of Isaac his father.”

Jacob came and wanted it, but it was not given to him. They said, "Since Abraham is above and Isaac is below him, you will be in the centre and take all three."

What is the centre?

It is peace, as it is written (*Micah 7:20*), "You give Truth to Jacob." Truth is identical with Peace, as it is written (*Esther 9:30*), "Words of Peace and Truth." It is likewise written (*2 Kings 20:19*), "For peace and truth will be in my days."

This is the meaning of the verse (*Isaiah 58:14*), "I will feed you with the inheritance of Jacob your father." This is a complete inheritance (*Nachalah*), comprising Kindness, Terror, Truth and Peace.

It is therefore written (*Psalms 118:22*), "The stone despised by the builders has become the chief cornerstone." This is the Stone that was despised by Abraham and Isaac, the builders of the world, and that then became the chief cornerstone.

191. And why did they despise it? Is it not written (*Genesis 26:5*), "Because Abraham hearkened to My voice, and kept My watch, My commandments, My decrees, and My Torahs."

What is the meaning of "My watch"?

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It refers to what the Attribute of Kindness said: As long as Abraham was in the world, I did not have to do my job. Abraham stood there in my place and “kept my watch.” It is my task to bring merit to the world, and even when people are guilty, I bring them merit. I also bring them back, directing their hearts to do the will of their Father in heaven.

All this Abraham did, as it is written (*Genesis 21:33*), “And he planted a tamarisk in Beersheba, and he called there in the name of the Lord, God of the world.” He would share his bread and water with all the people in the world, bringing them merit.

Seeking to convince them, he would say, “Whom then are you serving? Serve the Lord, God of heaven and earth.” He would preach to them until they would repent.

How do we know that he would also bring merit to those who were guilty?

It is written (*Genesis 18:17*), “Shall I then cover from Abraham what I am doing? Abraham is becoming a great, mighty nation, and all the nations of the earth will be blessed through him.”

God said, “I will give him merit. I know that he will seek mercy for them and be worthy.”

Is it then possible to say that the Blessed Holy One did not know that they could be saved?

But He told this [to Abraham] to bring him merit. From here they said, “If one comes to urify himself, they help him. If one comes to defile himself, they open for him.”

What is the meaning of, “they open for him”?

It refers to those that are always open.

192. [It is written that Abraham kept] (*Genesis 26:5*), “My commandments, My decrees, and my Torah.” He said, “Since I do not want [the precious stone], I will keep all the commandments that are included in it.”

What is the meaning of “My Torah”? This teaches us that he knew and kept even the decisions (*Horah*) and discussions that are taught on high.

193. And what is the meaning of the verse (*Genesis 49:24*), “From there is the Shepherd, the Rock of Israel.”

From “There” is nourished the Rock of Israel.

What is the meaning of “from There”? We say that this is the Supernal Righteous One (*Zadik*).

What is it?

It is [the precious stone called] *Socheret*. And the stone that is below it is called *Dar*.

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And what are the rays mentioned in the verse (*Habakkuk* 3:4), “He has rays from His hand”?

These are the five fingers of the right hand.

Section V

Mysteries of the Soul

194. Rabbi Rahumai said:

This I received [from the tradition]. When Moses wanted to know about the glorious fearsome Name, may it be blessed, he said (*Exodus* 33:18), “Show my please Your glory.”

He wanted to know why there are righteous who have good, righteous who have evil, wicked who have good, and wicked who have evil. But they would not tell him.

Do you then think that they did not tell him? Can one then imagine that Moses did not know this mystery? But this is what Moses said: “I know the ways of the Powers, but I do not know how Thought spreads through them. I know that Truth is in Thought, but I do not know its parts.” He wanted to know, but they would not tell him.

195. Why is there a righteous person who has good, and [another] righteous person who has evil?

This is because the [second] righteous person was wicked previously, and is now being punished.

Is one then punished for his childhood deeds? Did not Rabbi Simon say that in the Tribunal on high, no punishment is meted out until one is twenty years or older.

He said: I am not speaking of his present lifetime. I am speaking about what he has already been, previously.

His colleagues said to him: How long will you conceal your words?

He replied: Go out and see. What is this like? A person planted a vineyard and hoped to grow grapes, but instead, sour grapes grew. He saw that his planting and harvest were not successful so he tore it out. He cleaned out the sour grape vines and planted again. When he saw that his planting was not successful, he tore it up and planted it again.

How many times?

He said to them: For a thousand generations. It is thus written (*Psalms 105:8*), "The word that He commanded for a thousand generations."

It is in relation to this that they said, "Lacking were 974 generations. The Blessed Holy One stood up and planted them in each generation."

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196. Rabbah said: If the righteous wanted, they could create a world. What interferes? Your sins, as it is written (*Isaiah 59:2*), “Only your sins separate between you and your God.” Therefore, if not for your sins, there would not be any differentiation between you and Him.

We thus see that Rabba created a man and sent it to Rav Zeira. He spoke to it, but it would not reply. But if not for your sins, it would also have been able to reply.

And from what would it have replied? From its soul.

Does a man then have a soul to place in it?

Yes, as it is written (*Genesis 2:7*), “And He blew in his nostrils a soul of life.” If not for your sins, man would therefore have a “soul of life.” [Because of your sins, however] the soul is not pure.

This is the difference between you and Him. It is thus written (*Psalms 8:6*), “And You have made him a little less than God.”

What is the meaning of “a little”? This is because [man] sins, while the Blessed Holy One does not. Blessed be He and blessed be His Name for ever and ever, He has no sins.

But the [Evil] Urge comes from Him.

Can we then imagine that it comes from Him? But it originated from Him until David came and killed it. It is thus written (*Psalms 109:22*), “My heart is hollow within me.”

David said: Because I was able to overcome it (*Psalms 5:5*), “Evil will not sojourn with You.”

How was David able to overcome it? Through his study, since he never stopped [studying] day or night. He therefore attached the Torah on high. For whenever a person studies Torah for its own sake, the Torah attaches itself to the Blessed Holy One.

They therefore say, “A person should always study Torah, even not for its sake, since if he studies it not for its sake, he will eventually come to [study it] for its sake.”

What is this Torah that you are discussing?

It is the Bride who is adorned and crowned, and who is included in the commandments. It is the Treasury of the Torah. It is the betrothed of the Blessed Holy One, as it is written (*Deuteronomy 33:4*), “Moses commanded us the Torah, the heritage (*Morasha*) of the congregation of Jacob.” Do not read “heritage” (*Morasha*) but “betrothed” (*Me’urasa*).

How is his so. When Israel engages in the Torah for its own sake, then it is the betrothed of the Blessed Holy One, then it is the heritage of Israel.

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197. Rabbi Amorai sat and expounded:

Why was Tamar worthy of being the mother of Peretz and Zerach?

It was because her name was Tamar. Tamar was [also] the sister of Amnon. She was therefore made for this.

Why were they called Peretz and Zerach?

Peretz was named after the moon. The moon breaks out (*paratz*) at times, and will be built up in the future. Zerach was named after the sun, which always shines (*zarach*) in the same manner.

But Peretz was the first-born. Is then the sun not greater than the moon?

This is no difficulty, as it is written (*Genesis 38:28*), “One put out a hand,” [indicating that Zerach’s hand emerged before Peretz was born]. It is then written (*Genesis 38:30*), “This his brother, upon whose hand was the scarlet thread, emerged, and he was named Zerach.”

[Zerach] was supposed to have been the first-born. But God saw that Solomon would descend [from Peretz], and He had such great joy that He made [Zerach] return.

198. Why was she called Tamar and not any other name?

Because she was female.

Can we then say that [it was something special that] she was female?

But it is because she included both male and female. For [Tamar means a date palm, and] every date palm includes both male and female.

How is this? The frond (*Lulav*) is male. The fruit is male on the outside and female on the inside.

And how? The seed of the date has a split like a woman. Paralleling it is the power of the moon above.

The Blessed Holy One created Adam male and female, as it is written (*Genesis 1:27*), “Male and female He created them.” Is it then possible to say this? Is it then not written (*Genesis 1:27*), “And God created man in His image, in the image of God He created him”? It is only then later written (*Genesis 2:18*), “I will make him a helper opposite him,” and (*Genesis 2:21*), “And He took one of his ribs, and closed the flesh under it.” [We therefore see that the male was created first, and only later the female.]

But we must say that the Torah uses [three different words]: “formed” (*yatzar*), “made” (*asah*), and “created” (*bara*).

When the soul was made, the word “made” is used. [The word “created” is then used:] “Male and female He *created* them.” The word “formed” was used when the soul was combined with the body and the spirit was brought together.

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How do we know that “forming” means bringing together? For it is written (*Genesis 2:19*), “And the Lord God formed (gathered) all the beasts of the field and all the flying things of the heaven, and He brought them to the Man to see what he would call each thing.” This explains the verse (*Genesis 5:2*), “Male and female He created them.” It is also written (*Genesis 1:28*), “And God blessed them.”

199. The soul of the female comes from the Female, and the soul of the male comes from the Male. This is the reason why the Serpent followed Eve. He said, “Her soul comes from the north, and I will therefore quickly seduce her.”

And how did he seduce her? He had intercourse with her.

200. His disciples asked: Tell us how this took place.

He replied: The wicked Samael made a bond with all the host on high against his Master. This was because the Blessed Holy One said [regarding man] (*Genesis 1:26*), “And let him rule over the fish of the sea and the flying things of heaven.”

[Samael] said, “How can we cause him to sin and be exiled from before God?” He descended with all his host, and sought a suitable companion on earth. He finally found the serpent, which looked like a camel, and he rode on it.

He then went to the woman and said to her (*Genesis 3:1*), “Did God also say, from all the trees of the garden [you shall not eat]?” [He said, “I know that He did not forbid all the

trees,] but I will seek more – I will add in order that she should subtract.”

She replied, “He did not stop us from anything besides” (*Genesis 3:2*) “the fruit of the tree that is in the middle of the garden. God said, ‘Do not eat from it and do not touch it, lest you die.’”

She added two things. She said, “from the *fruit* of the tree that is in the middle of the garden,” while [God] had only said (*Genesis 2:17*), “from the Tree of Knowledge.” She also said, “do not touch it lest you die,” while God had only spoken of eating it.

What did Samael do? He went and touched the tree. The tree cried out and said, “Wicked one, do not touch me!” It is thus written (*Psalms 36:12*), “Let not a foot of pride overtake me, and let not the hand of the wicked move me. There have the workers of iniquity fallen – they are thrust down, they cannot rise.”

He then said to the woman, “See, I touched the tree and I did not die. You can also touch it and not die.”

The woman went and touched the tree. She saw the Angel of Death approaching her and said, “Woe is to me. Now I will die and the Blessed Holy One will make another woman and give her to Adam. I will therefore cause him to eat with me. If we die, we will both die, and if we live, we will both live.”

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She took the fruit of the tree and ate it, and she also gave some to her husband. Their eyes opened and their teeth were set on edge. He said, “What is this that you have given me to eat? Just as my teeth were set on edge, so will the teeth of all [future] generations be set on edge.”

[God then] sat down in true judgement, as it is written (*Psalms 9:5*), “[You have upheld my cause, You have sat on the throne as a] righteous Judge.” He called to Adam and said “Why do you flee from Me?”

Adam replied (*Genesis 3:10*), “ ‘I heard Your voice in the garden’ – and my bones trembled. ‘I was afraid because I was naked, and I hid.’ I was naked of works, I was naked of commandments, and I was naked of deeds.” It is therefore written “because I was naked, and I hid.”

What was Adam’s garment? It was a skin of fingernail. As soon as he ate from the fruit of the tree, this skin of fingernail was removed from him, and he saw himself naked. It is thus written (*Genesis 3:11*), “Who told you that you were naked? [Did you eat from the tree that I commanded you not to eat from it?]”

Adam said to the Blessed Holy One, “Master of all worlds: When I was alone, did I ever sin before You? But the woman that You placed with me enticed me from your word.” It is thus written (*Genesis 3:12*), “The woman that you placed with me [gave it to me, and I ate].”

The Blessed Holy One said to her, “Is it not enough that you sinned? But you also caused Adam to sin.”

She replied to Him, “Master of all worlds: The serpent enticed me to sin before You.”

God took the three of them, and decreed upon them a sentence of nine curses and death.

He then cast the wicked Samael and his group from their holy place in heaven. He cut off the feet of the serpent and cursed it more than all the other animals and beasts of the field. He also decreed that it must shed its skin every seven years.

Samael was punished and made the guardian angel over the wicked Esau.

In the Future, when God uproots the Kingdom of Edom, he will lower him first. It is thus written (*Isaiah 24:21*), “God will punish the host of heights of high.” This statement, death and punishment all came because she added to the commandment of the Blessed Holy One.

Regarding this it is said, “Whoever increase diminishes.”

May God enlighten our eyes with the light of His Torah,

May He place in our hearts His fear,

May we be worthy to greet Him.

He will enlighten the hear

Waken the heart with understanding

Make the heart shine with brilliance!

The Sepher Yetzirah

**Translated from the Hebrew
by Wm. Wynn Westcott**

INTRODUCTION

The "Sepher Yetzirah," or "Book of Formation," is perhaps the oldest Rabbinical treatise of Kabbalistic philosophy which is still extant. The great interest which has been evinced of late years in the Hebrew Kabbalah, and the modes of thought and doctrine allied to it, has induced me to translate this tractate from the original Hebrew texts, and to collate with them the Latin versions of mediaeval authorities; and I have also published An Introduction to the Kabbalah which may be found useful to students.

Three important books of the "Zohar," or "Book of Splendour," which is a great storehouse of Kabbalistic teaching, have been translated into English by S. L. MacGregor Mathers, and the "Sepher Yetzirah" in an English translation is almost a necessary companion to these abstruse disquisitions: the two books indeed mutually explain each other.

The "Sepher Yetzirah," although this name means "The Book of Formation," is not in any sense a narrative of Creation, or a substitute Genesis, but is an ancient and instructive philosophical treatise upon one aspect of the origin of the universe and mankind; an aspect at once archaic and essentially Hebrew. The grouping of the processes of origin into an arrangement, at once alphabetic and numeral, is one only to be found in Semitic authors.

Attention must be called to the essential peculiarity of the Hebrew language, the inextricable and necessary association of numbers and letters; every letter suggesting a number, and every group of letters having a numerical signification, as vital as its literal meaning.

The Kabbalistic principles involved in the reversal of Hebrew letters, and their substitution by others, on definite schemes, should also be studied and borne in mind.

It is exactly on these principles that the "ground-work idea" of this disquisition rests; and these principles may be traced throughout the Kabbalistic tractates which have succeeded it in point of time and development, many of which are associated together in one volume known as the "Zohar," which is in the main concerned with the essential dignities of the Godhead, with the Emanations which have sprung there from, with the doctrine of the Sephiroth, the ideals of Macroprosopus and Microprosopus, and the doctrine of Re-incarnation.

The "Sepher Yetzirah," on the other hand, is mainly concerned with our universe and with the Microcosm. The

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opinions of Hebrew Kabbalistic Rabbis and of modern mystics may be fitly introduced here.

The following interesting quotation is from Rabbi Moses Botarel, who wrote his famous Commentary in 1409:--"It was Abraham our Father--blessed be he--who wrote this book to condemn the doctrine of the sages of his time, who were incredulous of the supreme dogma of the Unity. At least, this was the opinion of Rabbi Saadia--blessed be he--as written in the first chapter of his book *The Philosopher's Stone*. These are his words: The sages of Babylon attacked Abraham on account of his faith; for they were all against him although themselves separable into three sects. The First thought that the Universe was subject to the control of two opposing forces, the one existing but to destroy the other, this is dualism; they held that there was nothing in common between the author of evil and the author of good. The Second sect admitted Three great Powers; two of them as in the first case, and a third Power whose function was to decide between the two others, a supreme arbitrator. The Third sect recognised no god beside the Sun, in which it recognised the sole principle of existence."

Rabbi Judah Ha Lévi (who flourished about 1120), in his critical description of this treatise, wrote: "The *Sepher Yetzirah* teaches us the existence of a Single Divine Power by shewing us that in the bosom of variety and multiplicity there is a Unity and Harmony, and that such universal concord could only arise from the rule of a Supreme Unity."

According to Isaac Myer, in his *Qabalah* (p. 159), the "*Sepher Yetzirah*" was referred to in the writings of Ibn

Gebirol of Cordova, commonly called Avicebron, who died in A.D. 1070.

Eliphas Levi, the famous French Occultist, thus wrote of the "Sepher Yetzirah," in his *Histoire de la Magie*, p. 54: "The Zohar is a Genesis of illumination, the Sepher Jezirah is a ladder formed of truths. Therein are explained the thirty-two absolute signs of sounds, numbers and letters: each letter reproduces a number, an idea and a form; so that mathematics are capable of application to ideas and to forms not less rigorously than to numbers, by exact proportion and perfect correspondence. By the science of the Sepher Jezirah the human spirit is fixed to truth, and in reason, and is able to take account of the possible development of intelligence by the evolutions of numbers. The Zohar represents absolute truth, and the Sepher Jezirah provides the means by which we may seize, appropriate and make use of it."

Upon another page Eliphas Lévi writes: "The Sepher Jezirah and the Apocalypse are the masterpieces of Occultism; they contain more wisdom than words; their expression is as figurative as poetry, and at the same time it is as exact as mathematics.

In the volume entitled *La Kabbale* by the eminent French scholar, Adolphe Franck, there is a chapter on the "Sepher Yetzirah." He writes as follows:--

"The Book of Formation contains, I will not say system of physics, but of cosmology such as could be conceived at an age and in a country where the habit of explaining all phenomena by the immediate action of the First Cause,

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tended to check the spirit of observation, and where in consequence certain general and superficial relations perceived in the natural world passed for the science of Nature."..."Its form is simple and grave; there is nothing like a demonstration nor an argument; but it consists rather of a series of aphorisms, regularly grouped, and which have all the conciseness of the most ancient oracles."

In his analysis of the "Sepher Yetzirah," he adds:--"The Book of Formation, even if it be not very voluminous, and if it do not altogether raise us to very elevated regions of thought, yet offers us at least a composition which is very homogeneous and of a rare originality. The clouds which the imagination of commentators have gathered around it, will be dissipated, if we look for, in it, not mysteries of ineffable wisdom, but an attempt at a reasonable doctrine, made when reason arose, an effort to grasp the plan of the universe, and to secure the link which binds to one common principle, all the elements which are around us."

"The last word of this system is the substitution of the absolute divine Unity for every idea of Dualism, for that pagan philosophy which saw in matter an eternal substance whose laws were not in accord with Divine Will; and for the Biblical doctrine, which by its idea of Creation, postulates two things, the Universe and God, as two substances absolutely distinct one from the other.

"In fact, in the 'Sepher Yetzirah,' God considered as the Infinite and consequently the indefinable Being, extended throughout all things by his power and existence, is while

above, yet not outside of numbers, sounds and letters--the principles and general laws which we recognise."

"Every element has its source from a higher form, and all things have their common origin from the Word (Logos), the Holy Spirit.... So God is at once, in the highest sense, both the matter and the form of the universe. Yet He is not only that form; for nothing can or does exist outside of Himself; His substance is the foundation of all, and all things bear His imprint and are symbols of His intelligence."

Hebrew tradition assigns the doctrines of the oldest portions of the "Zohar" to a date antecedent to the building of the Second Temple, but Rabbi Simeon ben Jochai, who lived in the reign of the Emperor Titus, A.D. 70-80, is considered to have been the first to commit these to writing, and Rabbi Moses de Leon, of Guadalaxara, in Spain, who died in 1305, certainly reproduced and published the "Zohar."

Ginsburg, speaking of the Zoharic doctrines of the Ain Suph, says that they were unknown until the thirteenth century, but he does not deny the great antiquity of the "Sepher Yetzirah," in which it will be noticed the "Ain Suph Aur" and "Ain Suph" are not mentioned. I suggest, however, that this omission is no proof that the doctrines of "Ain Suph Aur" and "Ain Suph" did not then exist, because it is a reasonable supposition that the "Sepher Yetzirah" was the volume assigned to the Yetziratic World, the third of the four Kabbalistic Worlds of Emanation, while the "Asch Metzareph" is concerned with the Assiahtic, fourth, or lowest World of Shells, and is on the face of it an alchemical treatise; and again the "Siphra Detzneyutha" may be fittingly considered to be an Aziluthic work, treating of the

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Emanations of Deity alone; and there was doubtless a fourth work assigned to the World of Briah- -the second type, but I have not been able to identify this treatise. Both the Babylonian and the Jerusalem Talmuds refer to the "Sepher Yetzirah." Their treatise, named "Sanhedrin," certainly mentions the "Book of Formation," and another similar work; and Rashi in his commentary on the treatise "Erubin," considers this a reliable historical notice. Other historical notices are those of Saadya Gaon, who died A.D. 940, and Judah Ha Levi, A.D. 1150; both these Hebrew classics speak of it as a very ancient work. Some modern critics have attributed the authorship to the Rabbi Akiba, who lived in the time of the Emperor Hadrian, A.D. 120, and lost his life in supporting the claims of Barchocheba, a false messiah: others suggest it was first written about A.D. 200.

Graetz however assigns it to early Gnostic times, third or fourth century, and Zunz speaks of it as post Talmudical, and belonging to the Geonim period 700-800 A.D.; Rubinsohn, in the *Bibliotheca Sacra*, speaks of this latter idea as having no real basis.

The Talmuds were first collected into a concrete whole, and printed in Venice, 1520 A.D.

The "Zohar" was first printed in Mantua in 1558; again in Cremona, 1560; and at Lublin, 1623; and a fourth edition by Knorr von Rosenroth, at Sulzbach in 1684. Some parts are not very ancient, because the Crusades are mentioned in one chapter. Six extant Hebrew editions of the "Sepher Yetzirah" were collected and printed at Lemberg in 1680. The oldest of these six recensions was that of Saadjah Gaon (by some critics called spurious). There are still extant three Latin

versions, viz., that of Gulielmus Postellus; one by Johann Pistorius; and a third by Joannes Stephanus Rittangelius; this latter gives both Hebrew and Latin versions, and also "The Thirty-Two Paths" as a supplement.

There is a German translation, by Johann Friedrich von Meyer, dated 1830; a version by Isidor Kalisch, in which he has reproduced many of the valuable annotations of Meyer; an edition in French by Papus, 1888; an edition in French by Mayer Lambert, 1891, with the Arabic Commentary of Saadya Gaon; and an English edition by Peter Davidson, 1896, to which are added "The Fifty Gates of Intelligence" and "The Thirty-Two Ways of Wisdom." The edition which I now offer is fundamentally that of the ancient Hebrew codices translated into English, and collated with the Latin versions of Pistorius, Postellus, and Rittangelius, following the latter, rather than the former commentators. As to the authenticity of "The Sepher Yetzirah," students may refer to the *Bibliotheca magna Rabbinica* of Bartoloccio de Cellerio, Rome, 1678-1692; to Basnage, *History of the Jews*, 1708; and to *The Doctrine and Literature of the Kabbalah*, by A. B. Waite, 1902. The following copies of the "Sepher Yetzirah" in Hebrew, I have also examined, but only in a superficial manner:--

1. A Version by Saadiah, Ab. ben David, and three others, Mantua, 1562.
2. A Version with the commentary of Rabbi Abraham F. Dior, Amsterdam, 1642.
3. A Version with preface by M. ben J. Chagiz, Amsterdam, 1713.
4. A Version, Constantinople, 1719, 8vo.
5. " " Zolkiew, 1745.

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6. " " by Moses ben Jacob, Zozec, 1779.
7. " " Grodno, 1806, 4to.
8. " " Dyhernfurth, 1812.
9. " " Salonica, 1831.
10. A MS. copy dated 1719, in the British Museum.

The "Sepher Yetzirah" consists of six chapters, having 33 paragraphs distributed among them, in this manner: the first has 12, then follow 5, 5, 4, 3, and 4. Yet in some versions the paragraphs and subject-matter are found in a different arrangement. The oldest title has, as an addition, the words, "The Letters of our Father Abraham" or "ascribed to the patriarch Abraham," and it is spoken of as such by many mediaeval authorities: but this origin is doubtless fabulous, although perhaps not more improbable than the supposed authorship of the "Book of Enoch," mentioned by St. Jude, of which two MSS. copies in the Ethiopian language were rescued from the wilds of Abyssinia in 1773 by the great traveller James Bruce. In essence this work was, doubtless, the crystallisation of centuries of tradition, by one writer, and it has been added to from time to time, by later authors, who have also revised it. Some of the additions, which were rejected even by mediaeval students, I have not incorporated with the text at all, and I present in this volume only the undoubted kernel of this occult nut, upon which many great authorities, Hebrew, German, Jesuit and others, have written long Commentaries, and yet have failed to explain satisfactorily.

I find Kalisch, speaking of these Commentaries, says, "they contain nothing but a medley of arbitrary explanations, and sophistical distortions of scriptural verses, astrological

notions, Oriental superstitions, a metaphysical jargon, a poor knowledge of physics, and not a correct elucidation of this ancient book."

Kalisch, however, was not an occultist; these commentaries are, however, so extensive as to demand years of study, and I feel no hesitation in confessing that my researches into them have been but superficial. For convenience of study I have placed the Notes in a separate form at the end of the work, and I have made a short definition of the subject-matter of each chapter. The substance of this little volume was read as Lecture before "The Hermetic Society of London," in the summer of 1886, Dr. Anna Kingsford, President, in the chair. Some of the Notes were the explanations given verbally, and subsequently in writing, to members of the Society who asked for information upon abstruse points in the "Sepher," and for collateral doctrines; others, of later date, are answers which have been given to students of Theosophy and Hermetic philosophy, and to my pupils of the Study Groups of the Rosicrucian Society of England.

Sepher Yetzirah

The Book of Formation

CHAPTER I

1. In thirty-two (1) mysterious Paths of Wisdom did Jah, (2) the IHVH of hosts, (3) the God of Israel, (4) the Living Elohim, (5) the King of ages, the merciful and gracious God, (6) the Exalted One, the Dweller in eternity, most high and holy--engrave his name by the three Sepharim (7) -- Numbers, Letters, and Sounds.(8)

2. Ten are the ineffable Sephiroth. (9) Twenty-two are the Letters, the Foundation of all things; there are Three Mothers, Seven Double and Twelve (10) Simple letters.

3. The ineffable Sephiroth are Ten, as are the Numbers; and as there are in man five fingers over against five, so over them is established a covenant of strength, by word of mouth, and by the circumcision of the flesh. (11)

4. Ten is the number of the ineffable Sephiroth, ten and not nine, ten and not eleven. Understand this wisdom, and be wise by the perception. Search out concerning it, restore the Word to its creator, and replace Him who formed it upon his throne. (12)

5. The Ten ineffable Sephiroth have ten vast regions bound unto them; boundless in origin and having no ending; an abyss (13) of good and of ill; measureless height and depth; boundless to the East and the West; boundless to the North and South; (14) and the Lord the only God, (15) the Faithful King rules all these from his holy seat, (16) for ever and ever.

6. The Ten ineffable Sephiroth have the appearance of the Lightning flash, (17) their origin is unseen and no end is perceived. The Word is in them as they rush forth and as they return, they speak as from the whirl-wind, and returning fall prostrate in adoration before the Throne.

7. The Ten ineffable Sephiroth, whose ending is even as their origin, are like as a flame arising from a burning coal. For God (18) is superlative in his Unity, there is none equal unto Him: what number canst thou place before One.

8. Ten are the ineffable Sephiroth; seal up thy lips lest thou speak of them, and guard thy heart as thou considerest them; and if thy mind escape from thee bring it back to thy control; even as it was said, "running and returning" (the living creatures ran and returned) (19) and hence was the Covenant made.

9. The ineffable Sephiroth give forth the Ten numbers. First; the Spirit of the God of the living; (20) Blessed and more than blessed be the Living God (21) of ages. The Voice, the Spirit, and the Word, (22) these are the Holy Spirit.

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10. Second; from the Spirit He produced Air, and formed in it twenty-two sounds--the letters; three are mothers, seven are double, and twelve are simple; but the Spirit is first and above these. Third; from the Air He formed the Waters, and from the formless and void (23) made mire and clay, and designed surfaces upon them, and hewed recesses in them, and formed the strong material foundation. Fourth; from the Water He formed Fire (24) and made for Himself a Throne of Glory with Auphanim, Seraphim and Kerubim,

(25) as his ministering angels; and with these three (26) he completed his dwelling, as it is written, "Who maketh his angels spirits and his ministers a flaming fire." (27)

11. He selected three letters from among the simple ones and sealed them and formed them into a Great Name, I H V, (28) and with this He sealed the universe in six directions.

Fifth; He looked above, and sealed the Height with I H V.

Sixth; He looked below, and sealed the Depth with I V H.

Seventh; He looked forward, and sealed the East with H I V.

Eighth; He looked backward, and sealed the West with H V I.

Ninth; He looked to the right, and sealed the South with V I H.

Tenth; He looked to the left, and sealed the North with V H I.

12. Behold! From the Ten ineffable Sephiroth do, proceed--the One Spirit of the Gods of the living, Air, Water, Fire; and also Height, Depth, East, West, South and North. (29)

CHAPTER II

1. The twenty-two sounds and letters are the Foundation of all things. Three mothers, seven doubles and twelve simples. The Three Mothers are Aleph, Mem and Shin, they are Air, Water and Fire Water is silent, Fire is sibilant, and Air derived from the Spirit is as the tongue of a balance standing between these contraries which are in equilibrium, reconciling and mediating between them.

2. He hath formed, weighed, and composed with these twenty-two letters every created thing, and the form of everything which shall hereafter be.

3. These twenty-two sounds or letters are formed by the voice, impressed on the air, and audibly modified in five places; in the throat, in the mouth, by the tongue, through the teeth, and by the lips. (31)

4. These twenty-two letters, which are the foundation of all things, He arranged as upon a sphere with two hundred and thirty-one gates, and the sphere may be rotated forward or backward, whether for good or for evil; from the good comes true pleasure, from evil nought but torment.

5. For He showed the combination of these letters, each with the other; Aleph with all, and all with Aleph; Beth with all, and all with Beth. Thus in combining all together in pairs are produced the two hundred and thirty-one gates of knowledge. (32)

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6. And from the non-existent (33) He made Something; and all forms of speech and everything that has been produced; from the empty void He made the material world, and from the inert earth He brought forth everything that hath life. He hewed, as it were, vast columns out of the intangible air, and by the power of His Name made every creature and everything that is; and the production of all things from the twenty-two letters is the proof that they are all but parts of one living body. (34)

CHAPTER III

1. The Foundation of all the other sounds and letters is provided by the Three Mothers, Aleph, Mem and Shin; they resemble a Balance, on the one hand the guilty, on the other hand the purified, and Aleph the Air is like the Tongue of a Balance standing between them. (35)

2. The Three Mothers, Aleph, Mem and Shin, are a great Mystery, very admirable and most recondite, and sealed as with six rings; and from them proceed Air, Fire, and Water, which divide into active and passive forces.

The Three Mothers, Aleph, Mem and Shin, are the Foundation, from them spring three Fathers, and from these have proceeded all things that are in the world.

3. The Three Mothers in the world are Aleph, Mem and Shin: the heavens (36) were produced (37) from Fire; the earth from the Water; and the Air from the Spirit is as a reconciler between the Fire and the Water.

4. The Three Mothers, Aleph, Mem and Shin, Fire, Water and Air, are shown in the Year: from the fire came heat, from the waters came cold, and from the air was produced the temperate state, again a mediator between them. The Three Mothers, Aleph, Mem and Shin, Fire, Water and Air, are found in an: from the fire was formed the head; from the water the belly; and from the air was formed the chest, again placed as a mediator between the others

5. These Three Mothers did He produce and design, and combined them; and e sealed them as the three mothers in the Universe, in the Year and in an--both male and female. He caused the letter Aleph to reign in Air and crowned it, and combining it with the others He sealed it, as Air in the World, as the temperate (climate) of the Year, and as the breath in the chest (the lungs for breathing air) in Man: the male with Aleph, Mem, Shin, the female with Shin, Mem, Aleph. He caused the letter Mem to reign in Water, crowned it, and combining it with the others formed the earth in the world, cold in the year, and the belly in man, male and female, the former with Mem, Aleph, Shin, the latter with Mem, Shin, Aleph. He caused Shin to reign in Fire, and crowned it, and combining it with the others sealed with it the heavens in the universe, heat in the year and the head in man, male and female. (38)

CHAPTER IV

1. The Seven double letters, Beth, Gimel, Daleth, Kaph, Peh, Resh, and Tau have each two sounds associated with them. They are referred to Life, Peace, Wisdom, Riches, Grace, Fertility and Power. The two sounds of each letter are the hard and the soft--the aspirated and the softened. They are called Double, because each letter presents a contrast or permutation; thus Life and Death; Peace and War; Wisdom and Folly; Riches and Poverty; Grace and Indignation; Fertility and Solitude; Power and Servitude.

2. These Seven Double Letters point out seven localities; Above, Below, East, West, North, South, and the Palace of Holiness in the midst of them sustaining all things.

3. These Seven Double Letters He designed, produced, and combined, and formed with them the Planets of this World, the Days of the Week, and the Gates of the soul (the orifices of perception) in Man. From these Seven He hath produced the Seven Heavens, the Seven Earths, the Seven Sabbaths: for this cause He has loved and blessed the number Seven more than all things under Heaven (His Throne).

4. Two Letters produce two houses; three form six; four form twenty-four; five form one hundred and twenty; six form seven hundred and twenty; (39) seven form five thousand and forty; and beyond this their numbers increase so that the mouth can hardly utter them, nor the ear hear the number of them. So now, behold the Stars of our World, the Planets which are Seven; the Sun, Venus, Mercury, Moon, Saturn, Jupiter and Mars. The Seven are also the Seven Days

of Creation; and the Seven Gateways of the Soul of Man—the two eyes, the two ears, the mouth and the two nostrils. So with the Seven are formed the seven heavens, (41) the seven earths, and the seven periods of time; and so has He preferred the number Seven above all things under His Heaven. (42)

Supplement to Chapter IV

NOTE. This is one of several modern illustrations of the allotment of the Seven Letters; it is not found in the ancient copies of the "Sepher Yetzirah."

He produced Beth, and referred it to Wisdom ; He crowned it, combined and formed with it the Moon in the Universe, the first day of the week, and the right eye of man.

He produced Gimel, and referred it to Health; He crowned it, combined and joined with it Mars in the Universe, the second day of the week, and the right ear of man.

He produced Daleth, and referred it to Fertility; He crowned it, combined and formed with it the Sun in the Universe, the third day of the week, and the right nostril of man.

He produced Kaph, and referred it to Life; He crowned it, combined and formed with it Venus in the Universe, the fourth day of the week, and the left eye of man.

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He produced Peh, and referred it to Power; He crowned it, combined and formed with it Mercury in the Universe, the fifth day of the week, and the left ear of man.

He produced Resh, and referred it to Peace; He crowned it, combined and formed with it Saturn in the Universe, the sixth day of the week, and the left nostril of man.

He produced Tau, and referred it to Beauty; He crowned it, combined and formed with it Jupiter in the Universe, the Seventh Day of the week, and the mouth of man.

By these Seven letters were also made seven worlds, seven heavens, seven earths, seven seas, seven rivers, seven deserts, seven days, seven weeks from Passover to Pentecost, and every seventh year a Jubilee.

Mayer Lambert gives:--Beth to Saturn and the Hebrew Sabbath--that is Saturday; Gimel to Jupiter and Sunday; Daleth to Mars and Monday; Kaph to the Sun and Tuesday; Peh to Venus and Wednesday; Resh to Mercury and Thursday; and Tau to the Moon and Friday.

CHAPTER V

1. The Twelve Simple Letters are Héh, Vau, Zain, Cheth, Teth, Yod, Lamed, Nun, Samech, Oin, Tzaddi and Qoph; (43) they are the foundations of these twelve properties: Sight, Hearing, Smell, Speech, Taste, Sexual Love, Work, Movement, Anger, Mirth, Imagination, (44) and Sleep. These Twelve are also allotted to the directions in space: North-east, South-east, the East above, the East below, the North above, the North below, the South-west, the Northwest, the West above, the West below, the South above, and the South below; these diverge to infinity, and are as the arms of the Universe.

2. These Twelve Simple Letters He designed, and combined, and formed with them the Twelve celestial constellations of the Zodiac, whose signs are Teth, Shin, Tau, Samech, Aleph, Beth, Mem, Oin, Qoph, Gimel, Daleth, and Daleth. (45) The Twelve are also the Months of the Year: Nisan, (46) Yiar, Sivan, Tamuz, Ab, Elul, Tishri, Hesvan, Kislev, Tebet, Sabat and Adar. The Twelve are also the Twelve organs of living creatures: (47) the two hands, the two feet, the two kidneys, the spleen, the liver, the gall, private parts, stomach and intestines.

He made these, as it were provinces, and arranged them as in order of battle for warfare. And also the Elohim (48) made one from the region of the other.

Three Mothers and Three Fathers; and thence issue Fire, Air and Water. Three Mothers, Seven Doubles and Twelve Simple letters and sounds.

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3. Behold now these are the Twenty and Two Letters from which Jah, Jehovah Tzabaoth, the Living Elohim, the God of Israel, exalted and sublime, the Dweller in eternity, formed and established all things; High and Holy is His Name.

Supplement to Chapter V

NOTE.--This is a modern illustration of the allotment of the Twelve Letters; it is not found in the ancient copies of the "Sepher Yetzirah."

1. God produced Hé predominant in Speech, crowned it, combined and formed with it Aries in the Universe, Nisan in the Year, and the right foot of Man.

2. He produced Vau, predominant in mind, crowned it, combined and formed with it Taurus in the Universe, Aiar in the Year, and the right kidney of Man.

3. He produced Zain, predominant in Movement crowned it, combined and formed it with Gemini in the Universe, Sivan in the Year, and the left foot of Man.

4. He produced Cheth, predominant in Sight, crowned it, combined and formed it with Cancer in the Universe, Tammuz in the year, and the right hand of Man.

5. He produced Teth, predominant in Hearing, crowned it, combined and formed with it Leo in the Universe, Ab in the Year, and the left kidney in Man.

6. He produced Yod, predominant in Work, crowned it, combined and formed with it Virgo in the Universe, Elul in the Year, and the left hand of Man.

7. He produced Lamed, predominant in Sexual desire, crowned it, combined and formed with it Libra in the Universe, Tishri in the Year, and the private parts of Man. (Kalisch gives "gall.")

8. He produced Nun, predominant in Smell, crowned it, combined and formed with it Scorpio in the Universe, Heshvan in the Year, and the intestines of Man.

9. He produced Samech, predominant in Sleep, crowned it, combined and formed with it Sagittarius in the Universe, Kislev in the Year, and the stomach of Man.

10. He produced Oin, predominant in Anger, crowned it, combined and formed with it Capricornus in the Universe, Tebet in the Year, and the liver of Man.

11. He produced Tzaddi, predominant in Taste, crowned it, combined and formed with it Aquarius in the Year, and the gullet in Man).

12. He produced Qoph, predominant in Mirth, crowned it, combined and formed with it Pisces in the Universe, Adar in the Year, and the spleen of Man.

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NOTE.--Mediaeval authorities and modern editors give very different allocations to the twelve simple letters.

CHAPTER VI

1. Three Fathers and their generations, Seven conquerors and their armies, and Twelve bounds of the Universe. See now, of these words, the faithful witnesses are the Universe, the Year and Man. The dodecad, the heptad, and the triad with their provinces; above is the Celestial Dragon, T L I, (49) and below is the World, and lastly the heart of Man. The Three are Water, Air and Fire; Fire above, Water below, and Air conciliating between them; and the sign of these things is that the Fire sustains (volatilises) the waters; Mem is mute, Shin is sibilant, and Aleph is the Mediator and as it were a friend placed between them.

2. The Celestial Dragon, T L I, is placed over the universe like a king upon the throne; the revolution of the year is as a king over his dominion; the heart of man is as a king in warfare. Moreover, He made all things one from the other; and the Elohim set good over against evil, and made good things from good, and evil things from evil: with the good tested He the evil, and with the evil did He try the good. Happiness (50) is reserved for the good, and misery (51) is kept for the wicked.

3. The Three are One, and that One stands above. The Seven are divided; three are over against three, and one stands between the triads. The Twelve stand as in warfare; three are friends, three are enemies; three are life givers; three are destroyers. The three friends are the heart, the ears, and the

mouth; the three enemies are the liver, the gall, and the tongue; (52) while God (53) the faithful king rules over all. One above Three, Three above Seven, and Seven above Twelve: and all are connected the one with the other.

4. And after that our father Abraham had perceived and understood, and had taken down and engraved all these things, the Lord most high (55) revealed Himself, and called him His beloved, and made a Covenant with him and his seed; and Abraham believed on Him (56) and it was imputed unto him for righteousness. And He made this Covenant as between the ten toes of the feet--this is that of circumcision; and as between the ten fingers of the hands and this is that of the tongue. (57) And He formed the twenty two letters into speech (58) and shewed him all the mysteries of them. (59)

He drew them through the Waters; He burned them in the Fire; He vibrated them in the Air; Seven planets in the heavens, and Twelve celestial constellations of the stars of the Zodiac.

NOTES TO THE SEPHER YETZIRAH

It is of considerable importance to a clear understanding of this Occult treatise that the whole work be read through before comment is made, so that the general idea of the several chapters may become in the mind one concrete whole. A separate consideration of the several parts should follow this general grasp of the subject, else much confusion may result.

This book may be considered to be an Allegorical Parallel between the Idealism of Numbers and Letters and the various parts of the Universe, and it sheds much light on many mystic forms and ceremonies yet extant, notably upon Freemasonry, the Tarot, and the later Kabbalah, and is a great aid to the comprehension of the Astro-Theosophic schemes of the Rosicrucians. To obtain the full value of this Treatise, it should be studied hand in hand with Hermetic attributions, the "Isiac Tablet," and with a complete set of the designs, symbols and allocation of the Trump cards of the Tarot pack, for which see my translation of The Sanctum Regnum of the Tarot, by Eliphas Levi.

Note that the oldest MSS. copies of the "Sepher Yetzirah" have no vowel points: the latest editions have them. The system of points in writing Hebrew was not perfected until the seventh century, and even then was not in constant use. Ginsburg asserts that the system of vowel pointing was invented by a Rabbi Mocha in Palestine about A.D. 570, who designed it to assist his pupils. But Isaac Myer states that there are undoubted traces of pointing in Hebrew MSS. of the second century. According to A. E. Waite there is no

extant Hebrew MSS. with the vowel points older than the tenth century.

The words "Sepher Yetzirah" are written in Hebrew from right to left, SPR YTzYRH, Samech Peh Resh, Yod Tzaddi Yod Resh Heh; modes of transliteration vary with different authors. Yod is variously written in English letters as I, Y, or J, or sometimes Ie. Tzaddi is properly Tz; but some write Z only, which is misleading because the Hebrew has also a true Z, Zain.

Notes to Chapter 1

The twelve sections of this chapter introduce this philosophic disquisition upon the Formation and Development of the Universe. Having specified the subdivision of the letters into three classes, the Triad, the Heptad, and the Dodecad, these are put aside for the time; and the Decad mainly considered as specially associated with the idea of Number, and as obviously composed of the Tetrad and the Hexad.

1. Thirty-two. This is the number of the Paths or Ways of Wisdom, which are added as a supplement. 32 is written in Hebrew by LB, Lamed and Beth, and these are the last and first letters of the Pentateuch. The number 32 is obtained thus-- $2 \times 2 \times 2 \times 2 \times 2 = 32$. Laib, LB as a Hebrew word, means the Heart of Man.

Paths. The word here is NTIBUT, netibuth; NTIB meant primarily a pathway, or foot-made track; but is here used

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symbolically in the same sense as the Christian uses the word, way--the way of life: other meanings are--stage, power, form, effect; and later, a doctrinal formula, in Kabalistic writings.

2. Jah. This divine name is found in Psalm lxviii. 4; it is translated into Greek as kurios, and into Latin as dominus, and commonly into the English word, Lord: it is really the first half of the word IHVH or Jehovah, or the Yahveh of modern scholars.

3. Jehovah Tzabaoth. This divine name is printed in English Bibles as Jehovah Sabaoth, or as "Lord of hosts" as in Psalm xxiv. 10. TzBA is an army.

4. God of Israel. Here the word God is ALHI, which in unpointed Hebrew might be God, or Gods, or My God.

5. The Elohim of the Living. The words are ALHIM ChiIM. Alhim, often written in English letters as Elohim, or by Godfey Higgins as Aleim, seems to be a masculine plural of the feminine form Eloah, ALH, of the divine masculine name EL, AL; this is commonly translated God, and means strong, mighty, supreme. Chiim is the plural of Chi--living, or life. ChIH is a living animal, and so is ChIVA. ChII is also life. Frey in his dictionary gives ChIIM as the plural word lives, or vitae. The true adjective for living is ChIA. Elohim Chiim, then, apart from Jewish or Christian preconception, is "the living Gods," or "the Gods of the lives, i.e., living ones." Rittangelius gives Dii viventes, "The living Gods," both words in the plural. Pistorius omits both words. Postellus, the orthodox, gives Deus Vivus. The

Elohim are the Seven Forces, proceeding from the One Divine, which control the "terra viventium," the manifested world of life.

6. God. In this case we have the simple form AL, EL.

7. Sepharim. PRIM, the plural masculine of SPR, commonly translated book or letter: the meaning here is plainly "forms of expression."

8. Numbers, Letters and Sounds. The three Hebrew words here given are, in unpointed Hebrew, SPR, SPR and SIPUR. Some late editors, to cover the difficulty of this passage, have given SPR, SPUR, SIPR, pointing them to read Separ, Seepur, Saypar.

The sense of the whole volume appears to need their translation as Numbers, Letters and Sounds. Pistorius gave "Scriptis, numeratis, pronunciatis." Postellus gave "Numerans, numerus, numeratus," thus losing the contrasted meanings; and so did Rittangelius, who gave "Numero, numerante, numerato."

9. The Ineffable Sephiroth. The words are SPIRUT BLIMH, Sephiruth Belimah. The simplest translation is "the voices from nothing." The Ten Sephiruth of the Kabalah are the "Ten Primary Emanations from the Divine Source," which are the primal forces leading to all manifestation upon every plane in succession. Buxtorf gives for Sephiruth--predicationes logicae. The word seems to me clearly allied to the Latin spiritus--spirit, soul, wind; and is used by

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Quintilian as a sound, or noise. The meaning of Belimah is more doubtful. Rittangelius always gives "praeter illud ineffabile." Pistorius gives "praeter ineffabile." Postellus evades the difficulty and simply puts the word Belimah into his Latin translation. In Frey's Hebrew Dictionary BLIMH is translated as nothing, without any other suggestion; BLI is "not," MR is "anything." In Kabalistic writings the Sephiruth, the Divine Voices and Powers, are called "ineffabilis," not to be spoken of, from their sacred nature.

10. The classification of the Hebrew letters into a Triad, Heptad and Dodecad, runs through the whole philosophy of the Kabbalah. Many ancient authors added intentional blinds, such as forming the Triad of A.M.T., Ameth, truth; and of AMN, Amen.

11. The Two Covenants, by the Word or Spirit, and by the Flesh, made by Jehovah with Abraham, Genesis xvii. The Covenant of Circumcision was to be an outward and visible sign of the Divine promise made to Abraham and his offspring. The Hebrew word for circumcision is *Mulah*, MULH: note that MLH is also synonymous with DBR, *dabar*,--verbum or word.

12. Rittangelius gives "replace the formative power upon his throne." Postellus gives restore the device to its place."

13. Abyss; the word is OUMQ for OMQ, a depth, vastness, or valley.

14. My Hermetic rituals explained this Yetziratic attribution.

15. The Lord the only God. The words are ADUN IChID AL, or "Adonai (as commonly written) the only El."

16. Seat. The word is MOUN, dwelling, habitation, or throne.

17. Lightning flash. In the early edition the words "like scintillating flame" are used: the Hebrew word is BRQ. Many Kabbalists have shown how the Ten Sephiroth are symbolised by the zig-zag lightning flash.

18. God; the Divine name here is Jehovah.

19. The text gives only RTzUAV ShUB--"currendo et redeundo," but the commentators have generally considered this to be a quotation from Ezekiel Chapter i. 14, referred to H ChIVT, the living creatures, kerubic forms.

20. The Spirit of the Gods of the Living. RUCH ALHIM ChIIIM; or as R. gives it, "spiritus Deorum Viventium." Orthodoxy would translate these words "The spirit of the living God."

21. AL ChI H OULMIM; "the Living God of Ages"; here the word God really is in the singular.

22. The Voice, Spirit and Word are QUL, RUCH, DBR. A very notable Hebrew expression of Divinatory intuition was BATH QUL, the Daughter of the Voice.

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23. Formless and Void. THU and BHU; these two words occur in Genesis i. 2, and are translated "waste and void."

24. Note the order in which the primordial elements were produced. First, Spirit (query Akasa, Ether); then Air, Vayu; then Water, Apas, which condenses into solid elementary Earth, Prithivi; and lastly from the Water He formed Fire.

25. The first name is often written Ophanim, the letters are AUPNIM; in the Vision of Ezekiel i. 16, the word occurs and is translated "Wheels." ShRPIM are the mysterious beings of Isaiah vi. 2; the word otherwise is translated Serpent, and in Numbers xxi. 6, as "fiery serpents": also in verse 8 as "fiery serpent" when Jehovah said "Make thee a fiery serpent and set it upon a pole." Kerubim. The Hebrew words are ChIVTh H QDSh, holy animals: I have ventured to put Kerubim, as the title of the other Biblical form of Holy mysterious animal, as given in 1 Kings vi. 23 and Exodus xxv. 18, and indeed Genesis iii. 24. Bible dictionaries generally give the word as Cherubim, but in Hebrew the initial letter is always K and not Ch.

26. Three. In the first edition I overlooked this word three; and putting and for as, made four classes of serving beings.

28. Here follow the permutations of the name IHV, which is the Tetragrammaton--Jehovah, without the second or final Heh.

27. This is verse 4 of Psalm civ. Trigrammaton, and is more suitable to the third or Yetziratic plane. HVI is the

imperative form of the verb to be, meaning be thou; HIV is the infinitive; and VIH is future. In IHV note that Yod corresponds to the Father; Heh to Binah, the Supernal Mother; and Vau to the Microprosopus--Son.

29. Note the subdivision of the Decad into the Tetrad--four elements; and the Hexad--six dimensions of space.

Notes to Chapter 2

This chapter consists of philosophic remarks on the twenty-two sounds and letters of the Hebrew alphabet, and hence connected with the air by speech, and it points out the uses of those letters to form words--the signs of ideas, and the symbols of material substances.

30. Soul; the word is NPSH, which is commonly translated soul, meaning the living personality of man, animal or existing thing: it corresponds almost to the Theosophic Prana plus the stimulus of Kama.

31. This is the modern classification of the letters into guttural, palatal, lingual, dental and labial sounds.

32. The 231 Gates. The number 242 is obtained by adding together all the numbers from 1 to 22. The Hebrew letters can be placed in pairs in 242

different positions: thus ab, ag, ad, up to at; then ba, bb, bg, bd, up to bt, and so on to ts, tt: this is in direct order only, without reversal. For the reason why eleven are deducted,

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and the number 231 specified, see the Table and Note 15 in the edition of Postellus.

33. Non-existent; the word is AIN, nothingness. Ain precedes Ain Suph, boundlessness; and Ain Suph Aur, Boundless Light.

34. Body; the word is GUP, usually applied to the animal material body, but here means "one whole."

Notes to Chapter 3

This chapter is especially concerned with the essence of the Triad, as represented by the Three Mothers, Aleph, Mem, and Shin. Their development in three directions is pointed out, namely in the Macrocosm or Universe; in the Year or in Time; and in the Microcosm or Man.

35. The importance of equilibrium is constantly reiterated in the Kabbalah. The "Siphra Dtzeniouta," or "Book of Mystery," opens with a reference to this Equilibrium as a fundamental necessity of stable existence.

36. Heavens. The Hebrew word Heshamaim HShMIM, has in it the element of Aesh, fire, and Mim, water; and also Shem, name; The Name is IHVH, attributed to the elements. ShMA is in Chaldee a name for the Trinity (Parkhurst). ShMSh is the Sun, and Light, and a type of Christ, the Sun of Righteousness. Malachi iv. 2.

37. Were produced. The Hebrew word BRA, is the root. Three Hebrew words are used in the Bible to represent the idea of making, producing or creating.

BRIAH, BriaH, giving shape, Genesis i. 1.

OShIH, Ashiah, completing, Genesis i. 31.

ITzIRH, Yetzirah, forming, Genesis ii. 7.

To these the Kabbalists add the word ATzLH, with the meaning of "producing something manifest from the unmanifested."

Emanation Shin Aleph Mem

Macrocosm Primal Fire Spirit Primal Water

Universe Heavens Atmosphere The Earth

Elements Terrestrial Fire Air Water

Man Head Chest Belly

Year Heat Temperate Cold

Notes to Chapter 4

This is the special chapter of the Heptad, the powers and properties of the Seven. Here again we have the threefold attribution of the numbers and letters to the Universe, to the Year, and to Man. The supplemental paragraphs have been printed in modern form by Kalisch; they identify the several letters of the Heptad more definitely with the planets, days of the week, human attributes and organs of the senses.

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39. These numbers have been a source of difference between the editors and copyists, hardly any two editors concurring. I have given the numbers arising from continual multiplication of the product by each succeeding unit from one to seven. $2 \times 1 = 2$, $2 \times 3 = 6$, $6 \times 4 = 24$, $24 \times 5 = 120$, $120 \times 6 = 720$, $720 \times 7 = 5040$.

40. In associating the particular letters to each planet the learned Jesuit Athanasius Kircher allots Beth to the Sun, Gimel to Venus, Daleth to Mercury, Kaph to Luna, Peh to Saturn, Resh to Jupiter, and Tau to Mars.

Kalisch in the supplementary paragraphs gives a different attribution; both are wrong, according to clairvoyant investigation. Consult the Tarot symbolism given by Court de Gebelin, Eliphas Levi, and my notes to the Isiaic Tablet of Bembo. The true attribution is probably not anywhere printed. The planet names here given are Chaldee words.

41. The Seven Heavens and the Seven Earths are printed with errors, and I believe intentional mistakes, in many occult ancient books. Some Hermetic MSS. have the correct names and spelling.

42. On the further attribution of these Seven letters, note that Postellus gives: Vita--mors, Pax--afflictio, Sapientia--stultitia, Divitiae (Opus)--paupertas, Gratia--opprobrium, Proles--sterilitas, Imperium--servitus. Pistorius gives: Vita--mors, Pax--bellum, Scientia--ignorantia, Divitiae--paupertas, Gratia--abominatio, Semen (Proles)--sterilitas, Imperium (Dominatio)--servitus.

Notes to Chapter 5

This chapter is specially concerned with the Dodecad; the number twelve is itself pointed out, and the characters of its component units, once more in the three zones of the universe, year and man; the last paragraph gives a recapitulation of the whole number of letters: the Supplement gives a form of allotment of the several letters.

43. It is necessary to avoid confusion between these letters; different authors translate them in different manners. Heh or Hé not be confused with Cheth, or Heth, Ch. Teth, Th also must be kept distinct from the final letter Tau, T, which is one of the double letters; the semi-English pronunciation of these two letters is much confused, each is at times both t and th; Yod is either I, Y, or J; Samech is simple S, and must not be confused with Shin, Sh, one of the mother letters; Oin is often written in English Hebrew grammars as Ayin, and Sometimes as Gnain; Tzaddi must not be confused with Zain, Z; and lastly Qoph, Q, is very often replaced by K, which is hardly defensible as there is a true K in addition.

44. Postellus gives suspicion and Pistorius, mind.

45. These letters are the initials of the 12 Zodiacal signs in Hebrew nomenclature. They are: Teth Telah Aries Mem Maznim Libra

46. The month Nisan begins about March 29th. Yiar is also written Iyar, and Aiar: the Hebrew letters are AIIR.

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47. The list of organs varies. All agree in two hands, two feet, two kidneys, liver, gall and spleen. Postellus then gives, intestina, vesica, arteriae," the intestines, bladder, and arteries; Rittangelius gives the same. Pistorius gives, "colon, coagulum (spleen) et ventriculus," colon--the large intestine, coagulum and stomach. The chief difficulty is with the Hebrew word MSS, which is allied to two different roots, one meaning private, concealed, hidden; and the other meaning liquefied.

48. The Elohim--Divine powers--not IHVH the Tetragrammaton.

Notes to Chapter 6

This chapter is a resumé of the preceding five; it calls the universe and mankind to witness to the truth of the scheme of distribution of the powers of the numbers among created forms, and concludes with the narration that this philosophy was revealed by the Divine to Abraham, who received and faithfully accepted it, as a form of Wisdom under a Covenant.

49. The Dragon, TLI, Theli. The Hebrew letters amount in numeration to 440, that is 400, 30 and 10. The best opinion is that Tali or Theli refers to the 12 Zodiacal constellations along the great circle of the Ecliptic; where it ends there it begins again, and so the ancient occultists drew the Dragon with its tail in its mouth. Some have thought that Tali referred to the constellation Draco, which meanders across the Northern polar sky; others have referred it to the Milky Way; others to an imaginary line joining Caput to Cauda

Draconis, the upper and lower nodes of the Moon. Adolphe Franck says that Theli is an Arabic word.

50. Happiness, or a good end, or simply good, TUBH.

51. Misery, or an evil end, or simply evil, ROH.

52. This Hebrew version omits the allotment of the remaining six. Mayer gives the paragraph thus:--The triad of amity is the heart and the two ears; the triad of enmity is the liver, gall, and the tongue; the three life-givers are the two nostrils and the spleen; the three death-dealing ones are the mouth and the two lower openings of the body.

53. God. In this case the name is AL, EL.

54. This last paragraph is generally considered to be less ancient than the remainder of the treatise, and by another author.

55. The Lord most high. OLIU ADUN. Adun or Adon, or Adonai, ADNI, are commonly translated Lord; Eliun, OLIUN, is the more usual form of "the most high one."

56. Him. Rittangelius gives "credit in Tetragrammaton," but this word is:

Shin Shor Taurus Oin Oqereb Scorpio

Tau Thaumim Gemini Qoph Qesheth Sagittarius

Samech Sartan Cancer Gimel Gedi Capricorn

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Aleph Aryeh Leo Daleth Dali Aquarius

Beth Bethuleh Virgo Daleth Dagim Pisces

57. Tongue. The verbal covenant.

58. Speech. The Hebrew has "upon his tongue."

59. The Hebrew version of Rabbi Judah Ha Levi concludes with the phrase, "and said of him, Before I formed thee in the belly, I knew thee." Rabbi Luria gives the Hebrew version which I have translated. Postellus gives: "He drew him into the water, He rose up in spirit, He inflamed him in seven suitable forms with twelve signs." Mayer gives: "Er zog sie mit Wasser, zundet sie an mit Feuer; erregte sie mit Geist; verbannte sie mit sieben, goss sie aus mit den zwolf Gestirnen." "He drew them with water, He kindled them with fire,

He moved them with spirit, distributed them with seven, and sent them forth with twelve.

THE THIRTY-TWO PATHS OF WISDOM

Translated from the Hebrew Text of Joannes Stephanus Rittangelius, 1642: which is also to be found in the "Oedipus Aegyptiacus" of Athanasius Kircher, 1653.

The First Path is called the Admirable or the Hidden Intelligence (the Highest Crown): for it is the Light giving the power of comprehension of that First Principle which has nobeginning; and it is the Primal Glory, for no created being can attain to its essence.

The Second Path is that of the Illuminating Intelligence: it is the Crown of Creation, the Splendour of the Unity, equalling it, and it is exalted above every head, and named by the Kabbalists the Second Glory.

The Third Path is the Sanctifying Intelligence, and is the foundation of Primordial wisdom, which is called the Creator of Faith, and its roots are AMN; and it is the parent of Faith, from which doth Faith emanate.

The Fourth Path is named the Cohesive or Receptacular Intelligence; and is so called because it contains all the holy powers, and from it emanate all the spiritual virtues with the most exalted essences: they emanate one from the other by

the power of the Primordial Emanation. The Highest Crown.)

The Fifth Path is called the Radical Intelligence, because it resembles the Unity, uniting itself to the Binah, or Intelligence which emanates from the Primordial depths of Wisdom or Chokmah.

The Sixth Path is called the Mediating Intelligence, because in it are multiplied the influxes of the emanations, for it causes that influence to flow into all the reservoirs of the Blessings, with which these themselves are united.

The Seventh Path is the Occult Intelligence, because it is the Refulgent Splendour of all the Intellectual virtues which are perceived by the eyes of intellect, and by the contemplation of faith.

The Eighth Path is called the Absolute or Perfect Intelligence, because it is the means of the primordial, which has no root by which it can cleave, nor rest, except in the hidden places of *Gedulah*, Magnificence, from which emanates its own proper essence.

The Ninth Path is the Pure Intelligence, so called because it purifies the Numerations, it proves and corrects the designing of their representation, and disposes their unity with which they are combined without diminution or division.

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The Tenth Path is the Resplendent Intelligence, because it is exalted above every head, and sits on the throne of *Binah* (the Intelligence spoken of in the Third Path). It illuminates the splendour of all the lights, and causes an influence to emanate from the Prince of countenances.

The Eleventh Path is the Scintillating Intelligence, because it is the essence of that curtain which is placed close to the order of the disposition, and this is a special dignity given to it that it may be able to stand before the Face of the Cause of Causes.

The Twelfth Path is the Intelligence of Transparency, because it is that species of Magnificence called *Chazchazit*, the place whence issues the vision of those seeing in apparitions. (That is the prophecies by seers in a vision.)

The Thirteenth Path is named the Uniting Intelligence, and is so called because it is itself the Essence of Glory. It is the Consummation of the Truth of individual spiritual things.

The Fourteenth Path is the Illuminating Intelligence and is so called because it is that *Chashmal* which is the founder of the concealed and fundamental ideas of holiness and of their stages of preparation.

The Fifteenth Path is the Constituting Intelligence, so called because it constitutes the substance of creation in pure darkness, and men have spoken of these contemplations; it is that darkness spoken of in Scripture, (*Job xxxviii*), "and thick darkness a swaddling band for it."

The Sixteenth Path is the Triumphal or Eternal Intelligence, so called because it is the pleasure of the Glory, beyond which is no other Glory like to it, and it is called also the Paradise prepared for the Righteous.

The Seventeenth Path is the Disposing Intelligence, which provides Faith to the Righteous, and they are clothed with the Holy Spirit by it, and it is called the Foundation of Excellence in the state of higher things.

The Eighteenth Path is called the Intelligence or House of Influence (by the greatness of whose abundance the influx of good things upon created beings is increased), and from its midst the arcana and hidden senses are drawn forth, which dwell in its shade and which cling to it, from the Cause of all causes.

The Nineteenth Path is the Intelligence of the Secret of all the activities of the spiritual beings, and is so called because of the influence diffused by it from the most high and exalted sublime glory.

The Twentieth Path is the Intelligence of Will, and is so called because it is the means of preparation of all and each created being, and by this intelligence the existence of the Primordial Wisdom becomes known.

The Twenty-first Path is the Intelligence of Conciliation and Reward, and is so called because it receives the divine influence which flows into it from its benediction upon all and each existence.

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The Twenty-second Path is the Faithful Intelligence, and is so called because by it spiritual virtues are increased, and all dwellers on earth are nearly under its shadow.

The Twenty-third Path is the Stable Intelligence, and it is so called because it has the virtue of consistency among all numerations.

The Twenty-fourth Path is the Imaginative Intelligence, and it is so called because it gives a likeness to all the similitudes which are created in like manner similar to its harmonious elegancies.

The Twenty-fifth Path is the Intelligence of Probation, or Temptation, and is so called because it is the primary temptation, by which the Creator tries all righteous persons.

The Twenty-sixth Path is called the Renewing Intelligence, because the Holy God renews by it all the changing things which are renewed by the creation of the world.

The Twenty-seventh Path is the Active or Exciting Intelligence, and it is so called because through it every existent being receives its spirit and motion.

The Twenty-eighth Path is called the Natural Intelligence; by it is completed and perfected the nature of all that exists beneath the Sun.

The Twenty-ninth Path is the Corporeal Intelligence, so called because it forms every body which is formed in all the worlds, and the reproduction of them.

The Thirtieth Path is the Collective Intelligence, and Astrologers deduce from it the Judgment of the Stars and celestial signs, and perfect their science, according to the rules of the motions of the stars.

The Thirty-first Path is the Perpetual Intelligence; but why is it so called? Because it regulates the motions of the Sun and Moon in their proper order, each in an orbit convenient for it.

The Thirty-second Path is the Administrative Intelligence, and it is so called because it directs and associates the motions of the seven planets, directing all of them in their own proper courses.

The Tawasin of Mansur Al-Hallaj

Introduction

The final work which I have chosen to include within this volume "The Tawasin" is the product of Islamic mysticism derived from the insight of the Sufi Masters of Wisdom, each of whom can trace their lineage back to one or other of the companions of the Prophet Mohammed (peace be upon him). This is a curious and compelling text whose content possesses much resonance with the Qabalah of the Hebrew mystics and yet is also strongly influenced in its description of the sacred mission of the Prophet by the approach of the chronicler of the Christian Gospel of St John.

The Tawasin possesses seven chapters, each called a Tasin (Tawasin is a plural of Tasin): "Twa" and "Sin" are the first two letters announcing the opening of Surah *Naml* (27, The Ants) of the Holy Qur'an ("The Recitation"). Each Surah (or chapter) of the Qur'an opens with two letters from the Arabic and although no commentator is truly sure of the mysterious nature or purpose of these letters, some believe that the letter "Twa" is connected to the creation of Man "*Man did we create from a quintessence of Clay*" (Surah 23:Verse 12).

The use of metaphor and symbolism embodied in the Tawasin will be immediately identifiable to the student of the Rosicrucian Qabalah. Aramaic terms such as Malakat are rendered in translation as "Sovereignty", which is a more exact rendering of the term "Malkuth" familiarly - yet somewhat misleadingly - translated as "Kingdom" in the litany of western Hermetic Students.

The opening chapter of this work details the nature of the Prophet in a similar fashion to the manner in which the sacred origins of Jesus (as Logos) are discussed in the opening chapter of the Gospel of John. The second chapter, "The Ta-Sin of Understanding" examines the transcendent nature of God (the Creator) and provides the first verifiable historic rendering of the fable of the Moth and the Candle; whilst the third chapter details forty stages of personal evolution in the journey towards the appreciation of Divine Truth. Further chapters discuss Heresy, the disassociation of the God-form of the Creator with the Creator and the mission of Mohammed as opposed to the mission of Iblis (the Shaitan). This latter theme is the most enthralling commentary upon the nature of Iblis/Shaitan's fall from Divine grace, yet reveals the Adversary not as an enemy of God but as the enemy of Man. According to the Holy Qur'an, the Angels and the Djinn (or jinn) were commanded by the Creator to bow down before Adam (Mankind). Only Iblis refused to do this. According to the mysticism of the Tawasin, Iblis refused on a point of principle that the Creator had commanded that there should be no object of worship save Himself. Iblis (the Shaitan) is held to have regarded this as a test of faith and even now abides by the wisdom of his decision not to worship anyone other than the Creator of the Worlds (sic).

The Tawasin of Mansur Al-Hallaj

**Translated by
Aisha Abd Ar -Rahman At -Tarjumana**

The Ta-Sin of the Prophetic Lamp

1. A lamp appeared from the Light of the Unseen. It appeared and returned, and it surpassed the other lamps. It was a ruling moon, manifesting itself radiantly among the other moons. It as a star whose astrological house is in the Empyrean.

Allah named him ‘unlettered’ in view of the concentration of his aspiration, and also ‘consecrated’ because of the majesty of his blessing, and ‘Makkan’ because of his residence in His vicinity.

2. He expanded his breast, and raised his power, and lifted from him the burden 'that had weighed down thy back,' and He imposed his authority. As Allah made his Badr appear so his full moon rose from the cloud of Yamāma and his sun arose on the side of Tihāma (Mecca), and his lamp shone from the source of all divine munificence.

3. He did not report about anything except according to his inner vision, and he did not order the following of his example except according to the truth of his conduct. He was in the presence of Allah, then he brought others to His Presence. He saw, then he related what he was. He was sent forth as a guide, so he defined the limits of conduct.

4. No one is capable of discerning his true significance, except the Sincere, since he confirmed its validity, and then accompanied him so that there would not remain any disparity between them.

5. No Gnostic ever knew him who was not ignorant of his true quality. His quality is made clear only to those to whom Allah under takes to disclose it. 'Those to whom We have given the Book, and the recognise their sons, even though a party of them conceal the truth, and that wittingly.' (Holy Qur'an: 2.46)

6. The lights of prophecy is sued from his light, and his light appeared from the light of Mystery. Among the lights there is none more luminous, more manifest or more un-create-than uncreatedness than the light of the Master of Generosity.

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7. His aspiration preceded all other aspirations, his existence preceded non-existence, and his name preceded the Pen because it existed before.

8. There was never on the horizons, beyond the horizons, nor below the horizons anyone more graceful, nobler, wiser, more just, kinder, more God- fearing or more sympathetic than the holder of this role. His title is Master of Creation, and his name is Ahmad, and his attribute is Muhammad. His command is more certain, and his essence is more excellent, and his attribute is more glorious, and his aspiration is unique.

9. Oh marvel! What is more manifest, more visible, greater, more famous, more luminous, more powerful or more discerning than him? He is and was, and was known before created things and existences and beings. He was and still is remembered before 'before' and after 'after ', and before substances and qualities. His substance is completely light, his speech is prophetic, his knowledge is celestial, his mode of expression is Arabic, his tribe is 'neither of the East nor the West' (Holy Qur'an: 24.35), his genealogy is patriarchal, his mission is conciliation, and he has the title of the 'unlettered'.

10. The eyes were opened by his signs, secrets and selves perceived by his being there. It was Allah who made him articulate by His Word, and being the Proof, confirmed him. It was Allah who sent him. He is the proof and the proven. It is he who quenches the thirst of the vehemently thirsty heart, it is he who brings the uncreated word that is not touched by what touches it, nor phrased by the tongue, nor made. It is united to Allah without separation, and it surpasses the

conceivable. It is he who announces the end and the ends and the ends of the end.

11. He lifted the cloud, and pointed to the Sacred House. He is the limitation, and he is a heroic warrior. It is he who received the order to break the idols, and it is he who was sent to mankind for the extermination of them.

12. Above him a cloud flashed bolts of lightning, and below him a bolt of lightning flashed, shone, caused rain, and fructified. All knowledge is but a drop from his ocean, and all wisdom is but a handful from his stream, and all times are but an hour from his life.

13. Allah is with him, and with him is reality. He is the first in union and the last to be commissioned as a prophet, the inward by reality, and the outward by gnosis.

14. No scholar ever attained his knowledge nor did any philosopher become cognisant of his understanding.

15. Allah did not surrender (His Reality) to His creation, because he is he, and his being there is He, and He is He.

16. Nothing came out of the M of MHMD, and none entered into his H, and his H is the same as his second M, and his D is as his first M. His D is his perpetuity, his M is his rank, his H his spiritual state, as is his second M.

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17. Allah made his speech manifest, and enlarged his mark, and made his proof known. He sent down the furqan to him, he made his tongue adequate, and He made his heart shine. He made his contemporaries incapable (of imitating Qur'an). He established his clarification and exalted his glory.

18. If you flee from his domains, what route will you take without a guide, O ailing one? The maxims of the philosophers are like a slipping heap of sand before his wisdom.

The Ta-Sin of Understanding

1. The comprehensions of created natures are not attached to reality, and reality is not attached to created natures. Thoughts (which come) are adherences, and the adherences of created natures do not attach themselves to realities. The perception of reality is difficult to acquire, so how much more difficult is the perception of the reality of the Reality. Furthermore, Allah is beyond reality, and reality does not in itself imply Allah.

2. The moth flies about the flame until morning, then he returns to his fellows and tells them of his spiritual state with the most eloquent expressions. Then he mixes with the coquetry of the flame in his desire to reach perfect union.

3. The light of the flame is the knowledge of reality, its heat is the reality of reality, and Union with it is the Truth of the reality.

4. He was not satisfied with its light nor with its heat, so he leapt into it completely. Meanwhile, his fellows were awaiting his coming so that he could tell them of his actual vision since he had not been satisfied with hear say. But at that moment, he was being utterly consumed, reduced and dispersed into fragments, and he remained without form or body or distinguishing mark. Then in what sense can he return to his fellows? And in what state now that his has obtained? He who had arrived at the vision became able to dispense with reports. He who arrives at the object of his vision is no longer concerned with the vision.

5. These meanings do not concern the negligent man, nor the transitory man, nor the man of wrong action, nor the man who follows his whims.

6. Oh you who are uncertain, do not identify 'I am' with the divine 'I' - not now, nor in the future, nor in the past. Even if the 'I am' was a consummated Gnostic, and if this was my state, it was not the perfection. Even though I am His I am not He.

7. If you have understood this, then under stand that these meanings were not true from anyone except Mohammed, and 'Mohammed is not the father of any one of your men,' but the Messenger of Allah and the seal of the prophets. He absented himself from men and jinn, and he closed his eyes to 'where' until there no longer remained any veil on the heart nor any falsehood.

8. There was a 'length of two bows' lengths or nearer,' when he reached the desert of the 'knowledge of reality,' he

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reported from the outward heart. When he arrived to the truth of the reality he left his desire there and gave himself up to the Bountiful. When he reached the Truth he returned and said: 'the inward heart has prostrated to You, and the outward heart has believed in You.' When he reached the Furthestmost Limit he said: 'I cannot praise You as You should be praised.' When he reached the reality of the reality he said: 'You are the only One who can praise Your self.'

He renounced his desire and followed his vocation, 'the heart did not lie about what it saw' at this station near the Lote - Tree of the Boundary. He did not turn to the right to the reality of things, nor to the left to the reality of reality. 'His eyes swerved not, nor swept away.'

The Ta-Sin of Purity

1. Reality is something very subtle and minute in its description, the paths of access to it are narrow, and on them one encounters sighing fires beside deep deserts. The stranger follows these paths and informs about what he has experienced in the forty Stations such as:

1. Manners (adab)
2. Awe (rahab)
3. Fatigue (nasab)
4. Serach (talab)
5. Wonder ('ajab)
6. Perishing ('atab)

7. Exaltation (tarab)
8. Avidity (sharah)
9. Probity (nazah)
10. Sincerity (sidq)
11. Comradeship (rifq)
12. Emancipation (litq)
13. Setting out (taswih)
14. Rest (tarwih)
15. Discernment (tamyiz)
16. Witnessing (shuhud)
17. Existence (wujud)
18. Enumeration ('add)
19. Labour (kada)
20. Restitution (rada)
21. Dilation (imtidad)
22. Preparation (I 'dad)
23. Isolation (infirad)
24. Captivity (inqiyad)
25. Attraction (murad)
26. Presence (hudur)
27. Exercise (riyada)
28. Circumspection (hiyata)
29. Regret for things lost (iftiqad)
30. Resistance (is tilad)
31. Consideration (tadabbur)
32. Perplexity (tahayyur)

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- 33. Reflection (tafakkur)
- 34. Patience (tasabbur)
- 35. Interpretation (ta'abbur)
- 36. Non-acceptance (rafd)
- 37. Strong criticism (naqd)
- 38. Observation (ri'aya)
- 39. Taking a guide (hidaya)
- 40. Beginning (bidaya)

The last Station is the Station of the people of Serenity of Heart and purification.

2. Each Station has its own gift of which one part is conceivable and the other not.

3. Then the stranger entered the desert and crossed it and embraced and comprehended the whole of it. He did not find anything familiar or useful, either on the mountain or on the plain.

4. 'When Musa accomplished the term' he left his people since reality was going to take him as 'his '. And yet he was satisfied with indirect information without direct vision, and there should be a difference between him and the best of mankind (Muhammad). Therefore he said: 'Perhaps I will bring you some information.' (Holy Qur'an: 20.10)

5. If the Well-Guided was pleased with indirect information how shall he who searches the route not suffice himself with an indirect trace.

6. From the Burning Bush, on the side of Sinai what he heard speak from the Bush was not the Bush nor its seed but Allah.

7. And my role is like this Bush.

8. So reality is reality and the created is created. Reject your created nature that you may become Him, and He, you - in respect to reality.

9. I-ness is a subject, and the object defined is also a subject in reality, so how is it defined?

10. Allah said to Musa: 'You guide to the Proof, not to the Object of the Proof. And as for Me I am the Proof of every proof.

11. Allah made me pass by what is reality by grace of a contract, a pact, and an alliance. My secret is a witness without my created personality. This is my secret and this is reality.

12. Allah enunciated my knowledge with me from my heart. He drew me near to Him after I had been so far from Him. He made me His intimate and chose me.

The Ta-Sin of the Circle

1. The first door represents the one who reaches the circle of Truth. The second door represents the person who reaches it, who after entering it comes to a closed door. The third door represents the one who goes as tray in the desert of the Truth-Nature of the truth.

2. He that enters the circle is far from the Truth because the way is blocked and the seeker is sent back. The point on high represents his yearning. The lower point represents his return to his point of departure, and the middle point is his bewilderment.

3. The inner circle does not have a door, and the point which is in the centre is Truth.

4. The meaning of Truth is that from which externals and internals are not absent, and it does not tolerate forms.

5. If you wish to under stand what I have pointed to here, then 'take four birds and twist them to thee,' (2.260) because Allah does not fly.

6. It is His jealousy which makes it appear after He hid it. It was awe that kept us apart, it was bewilderment that deprived us of it.

7. These are the meanings of Truth. It is subtler than the circle of the origins, and the designation of the regions. And

subtler still is the internal functioning of the under standing, because of the concealing of the imagination.

8. This is because the observer observes the circle from without not from within.

9. As for the Knowledge of the knowledge of Truth, he does not know it, because he is incapable. Knowledge denotes a place but the circle is a forbidden place (Haram).

10. So they named the prophet 'Haram' because he alone came out of from the circle of Haram (Ed: Haram - that which is forbidden in Islam).

11. He was full of fear and awe, and wearing the garment of Truth, he went out and cried 'Ah!!' to all creation.

The Ta-Sin of the Point

1. Finer still than that is the mention of the Primordial Point, which is the Source, and which does not grow or decrease, nor consume itself.
2. The one who denies my spiritual state denies it because he does not see me, and he calls me a heretic. He charges me with evil, and seeing my glory he calls for help, and it is to the sacred circle which is beyond the beyond that he cries.
3. He who reaches the second circle imagines me to be the Inspired Master .
4. He who reaches the third circle thinks that I am at the bottom of all desires.
5. And he who reaches the circle of Truth forgets me and his attention is distracted from me.
6. 'No indeed, not a refuge! Upon that day the recourse shall be to thy Lord, upon that day man shall be told his former deeds and his latter.'
7. But man turns to indirect testimony, he flees to a refuge, he fears the sparks, and his intention is beguiled and led astray.

8. I am absorbed in the sea of the depths of eternity and he who reaches the circle of Truth is occupied on the shore of the sea of knowledge with his own knowledge. He is absent from my vision.

9. I saw a certain bird from the selves of the Sufis which flew with the two wings of Sufism. He denied my glory as he persisted in his flight.

10. He asked me about purity and I said to him: 'Cut your wings with the shears of annihilation. If not you cannot follow me.'

11. He said to me: 'I fly with my wings to my Beloved.' I said to him: 'Alas for thee! Because there is naught like Him, He is the All-Hearing, the All-Seeing.' So then he fell into the sea of understanding and was drowned.

12. One can represent the ocean of understanding thus:

I saw my Lord with the eye of my heart, I said: 'Who are You?' He said: 'You!' But for You, 'where' cannot have a place and there is no 'where' when it concerns You.

The mind has no image of your existence in time which would permit the mind to know where you are. You are the one who encompasses every 'where' Up to the point of nowhere. So where are you?

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A single unique point from the circle denotes the various thoughts of the under standing. A single point is itself the Truth and the rest is error.

13. 'He drew near' in rising - 'then he came again' in transcending. Seeking he drew near; enraptured, he came again. He left his heart there and drew nigh to his Lord. He was absent when he saw Allah, yet he was not absent. How was he present and not present? How did he look and not look?

14. From amazement he passed to lucidity and from lucidity to amazement. Witnessed by Allah he witnessed Allah. He arrived and was separated. He reached his Desire and was cut off from his heart, and 'his heart lies not of what it saw.'

15. Allah concealed him then made him draw near. He commissioned him and purified him. He made him thirsty and then fed him. He purified him and then chose him. He called him and then summoned him. He afflicted him and then came to his aid. He armed him and then put him in the saddle.

16. There was a distance of 'one bow span' and when he returned he reached his mark. When called he answered. Having seen he effaced himself. Having drunk he was satisfied. Having come near he was awe-struck. And having separated himself from cities and helpers, he was separated from consciences and looks and created traces (athar).

17. 'Your comrade did not go as tray,' he did not weaken or grow weary. His eye did not falter nor was he tired by a 'when' of pure duration.

18. 'Your comrade did not go astray,' in his contemplation of Us. He did not pass beyond in visiting Us, nor transgress in Our message. He did not compare Us to others in treating of Us. He did not deviate in the garden of Dhikr (*Ed: Dhikr/Remembrance of Allah*) in contemplation of Us, nor go astray in roaming in Fikr. (*Ed: Fikr/Reflection - In the words of the prophet Mohammed "An hour's reflection is better than a year's prayer."*).

19. Rather he remembered Allah in his breaths and blinks of the eye, and was resigned to Him in afflictions and thankful for his gifts.

20. 'This is naught but a revelation revealed' from the Light to the Light.

21. Change your speech! Absent your self from illusions, raise your feet high from mankind and creatures! Speak of Him with measure and harmony! Be passionate and lost in rapture. Discover - that you might fly beyond the mountains and the fields, the mountains of cognisance and the hills of security in order to see He whom you regard. And so the legal fast is ended on coming to the Sacred House.

22. Then he drew nigh to Allah like the one who is going to enter the Intention. Then he announced that it is forbidden. It is like a barrier rather than impotence. He passed from the

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Station of Cleansing to the Station of Reproach and from the Station of Reproach to the Station of Proximity. He went nigh searching and he returned fleeing. He went nigh invoking and he returned a herald. He drew nigh answering and returned invested with Divine Nearness. He drew nigh as a witness and returned a contemplative.

23. The distance between them was 'two bow spans '. He hit the mark of 'where' with the arrow of 'between' (ayn and bayn). He stated that there were two bow spans to specify the exact place, and 'or' because of the un-delineated nature of Essence, 'a little closer' in the Essence of the Essence.

24. The Master of the Extraordinary Al-Husadin ibn Mansur Al-Hallaj said:

25. I do not believe that our expression here will be comprehensible except to the one who has arrived at the second bow span which is beyond the Tablet of Forms (lawh mahfuz).

26. There are letters that are used no longer (as) letters of Arabic or Persian.

27. There are letters only and that letter is the mim which is the letter signifying 'what he revealed'.

28. The mim designated 'The Last.'

29. The mim is also the string of the First. The first bow span is the Kingdom of Might (Jabrut) and the second is the Kingdom of Sovereignty (Malakut), and the Kingdom of the Attributes is the string of the two kingdoms. And the Kingdom of the Essence of Intimate (specific) Illumination (tajalli khass) is the arrow of the Absolute and the arrow of the two spans.

30. It comes from the One who kindles the fire of Illumination.

31. He said that the adequate form of speech is that speech the sense of which is drawing near. The Author of the meaning is the Truth of Allah not the method of His creation. This nearing is only obtained in the circle of vigorous exactitude.

32. Truth and the Truth of Truths is found in the finest distinctions, from previous experiences, by means of an antidote made by one who loves, in consideration of calamities and the discernment of distinctions, and it is by a word of deliverance. This is the path of the elect in respect to individuals, and the nearing is seen as a vast area so that the knower who has followed the observed paths of prophetic tradition may understand.

33. The Master of Yathrib, peace be upon him, proclaimed the glory of the one who possesses the most excellent of graces, inviolable, preserved in a 'hidden Book,' as He mentioned in a visible book, 'in a Book inscribed' on the meaning of the language of the birds, when He brought us there.

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34. If you understand this, oh lover, understand that the Lord does not enter into conversation except with His own, or with the friends of His own.

35. To be one of His own is to have neither Master nor disciple, to be without preference or distinction or affectation or counsel, not having any 'his' or 'from him.' But rather what is in him is what is in him, but without there being an 'in him,' as a desert without water in a desert without water, as a sign in a sign.

36. Public discourse translates its meanings transplant his wishes, and his wish is seen from afar. His path is hard, his name is glorious, his form is unique, his knowledge is denial of knowledge, his denial is his sole truth, his sin is his source of confidence. His Name is his Path, and his outward characteristic is his burning, his attribute is Desire.

37. The Road (shar') is his characteristic, the truths (haqa'iq) are his arena and his glory, selves are his portico, Shaitan is his teacher, every sociable being became his familiar animal, humanity is his conscience, obliteration is his glory, effacement is his subject of meditation, the bride is his garden, and effacement of effacement his palace.

38. His Masters are my refuge, their principles are my alarm, their volition is my request, their aid is my s topping place, their sorrows are my grief.

39. Their leaves are a drinking place, their sleeves are nothing but dust, their doctrine is the corner stone of their

state, and their state is impotence. But any other state would be an object of anger for Allah. So this is enough and success with Allah.

The Ta-Sin of Before Endless-Time and Equivocation

1. The Master Abu'l-Mughith, may Allah be merciful to him, said: 'There is no established mission except that of Iblis and Mohammed, peace be on him, only Iblis fell from the Essence while Mohammed perceived the Essence of the Essence.'

2. It was said to Iblis: 'Prostrate your self!' and to Muhammad - 'Look!' But Iblis did not prostrate himself, and Muhammad did not look, he did not turn to the right or the left, 'his eye swerved not, nor swept astray.'

3. As for Iblis, having announced his mission, he did not return to his first power.

4. And when Muhammad announced his mission he returned to his power.

5. With this statement, 'It is in You that I am transported and on You that I fling myself,' and also, 'Oh You who turn the hearts' and 'I do not know how to praise You as You should be praised.'

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6. Among the inhabitants of heaven there was no Unitarian or worshipper like Iblis.

7. For Iblis there appeared the Divine Essence. He was prevented from even a blink of the eye of awareness, and he began to worship the Adored One in ascetic isolation.

8. He was cursed when he reached the double isolation, and he was questioned when he demanded the ultimate solitude.

9. Allah said to him: 'Prostrate your self!!' He said: 'Not before another than You.' He said to him: 'Even if my curse falls on you?' He said: 'It will not punish me.'

10. 'My denial is to affirm your purity and my reason remains disordered in You. And what is Adam compared to You and who am I, Iblis, to differentiate from You!'

11. He fell into the Sea of Majesty, he became blind, and said: 'There is no path for me to other-than-You. I am a humble lover.' He said to him: 'You have become proud.' He said: 'If there was one glance between us, it would have been enough to make me proud and imperious, but I am he who knew You in Before Endless-Time, "I am better than Him" because I have served You for a longer time. No one, in the two types of beings, knows You better than I do! There was an intention of Yours in me, and an intention of mine in You, and both of them preceded Adam. If I prostrated before another than You or if I did not prostrate it would be necessary me to return to my origin, since You

created me of fire, and fire returns to fire, according to an equilibrium and choice which are Yours .

12. There is no distance from You for me, since I became certain that distance and nearness are one.

For me, if I was left, your desertion would be my companion, so how much more are desertion and love truly one! Glory to You in Your Providence and in the Essence of your Inaccessibility for the pious worshipper who does not prostrate before any other than You.'

13. Musa (*Ed: Moses*) met Iblis on the slope of Sinai and said to him: 'Oh Iblis, what prevented you from prostrating?' He said: 'That which prevented me was my declaration of a Unique Beloved, and if I had prostrated I would have become like you, because you were only called upon once to 'look at the mountain' and you looked. As for me, I was called upon a thousand times to prostrate myself to Adam and I did not prostrate myself because I stood by the Intention of my Declaration.

14. Sayedina Musa said: 'You abandoned a Command?' Iblis said: 'It was a test. Not a command.'

Sayedina Musa said: 'Without sin? But your face was deformed.' Iblis replied: 'Oh Musa, that is but the ambiguity of appearances, while the spiritual state does not rely on it and does not change. Gnosis remains true even as it was at the beginning and does not change even if the individual changes.'

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15. Sayedina Musa said: 'Do you remember Him now?' 'Oh Musa, pure mind does not have need of memory - by it I am remembered and He is remembered. His remembrance is my remembrance, and my remembrance is His remembrance. How, when remembering our selves, can we two be other than one?'

My service is now purer, my time more pleasant, my remembrance more glorious, because I served Him in the absolute for my good fortune, and now I serve Him for Himself.'

16. 'I lifted greed from everything which prevents or defends for the sake of loss as well as gain. He isolated me, made me ecstatic, confused me, expelled me, so that I would not mix with the saints. He put me far from others because of my jealousy for Him alone. He deformed me, because He amazed me, and amazed me because He banished me. He banished me because I was a servant and put me in a forbidden state because of my companionship. He showed my lack of worth because I praised His Glory. He reduced me to a simple robe of ihram because of my Hijya. He left me because of my union, He unified me because he cut me off. He cut me off because He had prevented my desire.

17. By His Truth I was not in error in respect to His decree, I did not refuse destiny. I did not care at all about the deformation of my face. I kept my equilibrium throughout these sentences.

18. If He punishes me with His fire for all of eternity I would not prostrate myself before anyone, and I would not

abase myself before any person or body because I do not recognise any opposite with Him! My Declaration is that of the Sincere and I am one of those sincere in love.'

19. Al-Hallaj said: 'There are various theories regarding the spiritual states of Azazyl (Iblis before his fall). One said that he was charged with a mission in heaven, and with a mission on earth. In heaven he preached to the Angels showing them good works, and on earth preaching to men and jinn showing them evil deeds.

20. Because one does not recognise things except by their opposites, as with fine white silk which can only be woven using black fabric behind it - so the Angel could show good actions and say symbolically "If you do these you will be rewarded." But he who did not know evil before cannot recognise good.'

21. The Master Abu 'Umar Al-Hallaj said: 'I deliberated with Iblis and Pharon on the honour of the generous. Iblis said: "If I had prostrated myself I would have lost my name of honour." Pharon said: "If I had believed in this Messenger I would have fallen from my rank of honour."

22. I said: "If I had disavowed my teaching and my speech, I would have fallen from the hall of honour.

23. When Iblis said: "I am better than him," then he could not see anyone other than himself. When Pharon said "I know not that you have other Divinity than me," he did not

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recognise that any of his people could distinguish between the true and the false.

24. And I said: "If you do not know Him, then know His signs, I am His sign (tajalli) and I am the Truth! And this is because I have not ceased to realize the Truth!"

25. My companion is Iblis and my teacher is Pharon, Iblis was threatened with the fire and did not retract his allegation. Pharon was drowned in the Red Sea without retracting his allegation or recognising any mediator. But he said: "I believe that there is no Divinity but He in whom the tribe of Israel believe, "and don't you see that Allah opposed Jibril (*Ed: Gabriel*) in His glory? He said: "Why did you fill your mouth with sand?"

26. And I was killed, crucified, my hands and feet cut off without retracting my assertion.

27. The name of Iblis was derived from his first name, Azazyl in which were changed: the Ayn (*Ed: Aramaic equivalent of the letter Ayin*) representing the amplitude of his endeavour, the Zay (*Ed: Aramaic equivalent of the letter Zayin*), representing the growing frequency of his visits, the Alif (*Ed: Aramaic equivalent of the letter Aleph*) - his way in His rank, the second Zay - his asceticism in His rank, and the Ya (*Ed: Aramaic equivalent of the letter Yod*) - his wandering walk to his agony, and Lam (*Ed: Aramaic equivalent of the letter Lamed*) - his obstinacy in his pain.

28. He said to him: "You do not prostrate, oh contemptible one!" He said, "Say rather - lover, for a lover is despised, so you call me despicable. I have read in a Manifest Book, oh All-Powerful and Steadfast, that this would happen to me. So how could I lower myself before Adam when you created him of earth and me from fire?"

These two opposites cannot agree. And I have served you longer, and have a greater virtue and a vaster knowledge and a more perfect activity.

29. Allah, may He be praised, said to him: "The choice is mine, not yours." He said: "All choices and my choice itself are yours, because You had already chosen for me, oh Creator, If you prevented me from prostrating before him You were the cause of the prevention. If I err in speech You do not leave me because You are the All-Hearing. If You had willed that I prostrate before him, I would have been obedient. I do not know anyone among the Wise who knows you better than I do."

30. Do not blame me, the idea of censure is distant from me, reward me then, my master, for I am alone. If, in being a promise, Your promise is truly the Truth in principle, the principle of my vocation is strong indeed. He who wishes to write this declaration of mine, read it, and know that I am a martyr!

31. Oh my brother! He was called Azazyl because he was dismissed, dismissed from his primitive purity. He did not return from his origin to his end, because he did not go out from his end, he left, cursed from his origin.

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32. His attempt to go out miscarried because of the fixity of his kindling. He found himself between the fire of his resting place and the light of his high position.

33. The source on the plain is a low-lying lake. He was tormented by thirst in the place where there was abundance. He cried his pain because the fire burned him, and his fear was nothing but simulation and his blindness is vanity and - here he is!

34. Oh my brother! If you have understood, you have considered the narrow pass in its very narrowness and you have represented the imagination to your self in its very unreality, and you have returned distressed and full of anxiety.

35. The most alert of the Knowers remained silent on Iblis and the Gnostics did not have the strength to explain that which they had learned. Iblis was stronger than them in adoration and nearer than them to the Presence of the Essence. He exerted himself more and was more loyal to the covenant and was closer to them than the Adored.

36. The other Angels prostrated before Adam for support, and Iblis refused, because he had been in contemplation for a long time already.

37. But his case became confused and his thought went astray, so he said: "I am better than him." He remained in the veil and did not value the dust, and brought damnation on himself for the After-Endless-Time of After-Endless-Time.

The Ta-Sin of the Divine Will

1. Here is the representation of the volition of Allah. The first circle is the Decree of Allah (mashi'a) and the second is His Wisdom, and the third is His Power, and the fourth is His Before-Endless-Time Knowledge.

2. Iblis said: 'If I entered the first circle I would have to undergo the test of the second, and if I passed into the second I would have to undergo the test of the third. And if I passed into the third I would have to undergo the test of the fourth.

3. So - no, no, no, no, and no! Even if I rested on my first no I would have been cursed until I uttered the second, and rejected until I uttered the third so what does the fourth matter to me?

4. If I had known that prostrating would have saved me I would have prostrated. But I knew that after that circle were other circles. I said to myself in conjecture, 'if I come out safe from this circle, how will I come out of the second, the third, and the fourth?'

5. So the Alif of the fifth La is 'He, the Living God.'

The Ta-Sin of the Declaration of Unity

1. He is Allah the Living.
2. Allah is One, Unique, Alone and testified as One.
3. Both are One and the profession of Unity of the One are in Him and from Him.
4. From Him comes the distance that separates others from His unity.
5. The knowledge of Tawhid is an autonomous abstract cognisance.
6. The Tawhid is an attribute of the created subject who pronounces it, and it is not an attribute of the Object professed as one.
7. If I being created say 'I' did I make Him also say 'I'? My Tawhid comes from me then, not from Him. He is free (munazzah) of me and my Tawhid.
8. If I say 'The Tawhid returns to the one who professes it' then I make it a created thing.

9. If I say 'No, the Tawhid comes from the Object it testifies to,' then what relation attaches the unifier to his profession of Unity?

10. If I say 'Then the Tawhid is a relation which attaches the Object to the subject,' then I have turned this into a logical definition.

The Ta-Sin of the Self-Awarenesses in Tawhid

1. The attribute of the Ta-Sin of the self-awareness in Tawhid is such: Alif - the Unity, Tawhid. Hamza - the self-awarenesses, some on one side some on the other. 'Ayn at beginning and end - The Essence.

The self-awarenesses proceed from Him and return to Him, operate in Him, but they are not logically necessary.

2. The real subject of the Tawhid moves across the multiplicity of subjects because He is not included in the subject nor in the object nor in the pronouns of the proposition. Its pronominal suffix does not belong to its Object; its possessive 'h' is His 'Ah' and not the other 'h' which does not make us Unitarians.

3. If I say of this 'h' 'wah!' the others say to me, 'Alas.'

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4. These are epithets and specifications and a demonstrative allusion pierces this so we could see Allah through the substantive conditional.

5. All human individuality is 'like a building well-compacted.' It is a definition and the Unity of Allah does not make exception to the definition. But every definition is a limitation, and the attributes of a limitation apply to a limited object. However the object of Tawhid does not admit of limitation.

6. The Truth (Al-Haqq) itself is none other than the abode of Allah not necessarily Allah.

7. Saying the Tawhid does not realise it because the syntactical role of a term and its proper sense do not mix with each other when it concerns an appended term. So how can they be mixed when it concerns Allah?

8. If I say 'the Tawhid emanates from Him' then I double the Divine Essence, and I make an emanation of itself, coexistent with it, being and not being this Essence at the same time.

9. If I say that it was hidden in Allah, and He manifests it, how was it hidden where there is no 'how' or 'what' or 'this' and there is no place ('where') contained in Him.

10. Because 'in this' is a creation of Allah, as is 'where.'

11. That which supports an accident is not without a substance. That which is not separated from a body is not without some part of a body. That which is not separated from spirit, is not without some part of a spirit. The Tawhid is therefore an assimilant.

12. We return then, beyond this to the centre (of our Object) and isolate it from adjunct-ions, assimilitudes, qualifications, pulverisations and attributions.

13. The first circle (in the next diagram) comprises the actions of Allah, the second comprises their traces and these are two circles of the created.

14. The central point symbolises the Tawhid, but it is not the Tawhid. If not, how would it be separable from the circle?

The Ta-Sin of the Disconnection-From-Forms

1. This is the circle of the allegory.
2. This is the whole which can give us phrases and sentences, and to the adepts, cults and sects, doctrines and methods .
3. The first circle is the literal sense, and the second is the inner sense, and the third is the allusion.
4. This is the totality of things, created and composed, answered, trodden upon, seized on, contradicted, deceived and stupefied.
5. He circulates in the pronoun 'we' of subjects of persons. Like an arrow he penetrates them, provides for them, surprises them, and over turns them, and He amazes them in crossing them.
6. Here is the totality of created substances and qualities. Allah has nothing to do with these fables.
7. If I say: 'He is He,' that statement is not the Tawhid.
8. If I say that the Tawhid of Allah is valid, they will tell me - 'no doubt!'

9. If I say 'without time,' they will say: 'Then is the meaning of Tawhid a simile?' But there is no comparison when describing Allah. Your Tawhid is without relation to Allah or to creation, because the fact of expressing the number of times introduces a limiting condition. In so doing you have added a sense to Tawhid, as if it were contingent. However the contingent is not an attribute of Allah. His Essence is unique. And both Truth and what is unreal cannot emanate from the Essence of the Essence.

10. If I say: 'The Tawhid is the word itself, "the word is an attribute of the Essence not the Essence itself.

11. If I say: 'Tawhid means that Allah wishes to be One' the divine volition is an attribute of the Essence and volitions are created.

12. If I say: 'Allah is the Tawhid of Essence proclaimed to itself,' then I make the Essence Tawhid which can be spoken by us.

13. If I say: 'No, it is not the Essence,' then do I say that Tawhid is created?

14. If I say: 'The name and the object named are One,' then what sense does Tawhid have?

15. If I say: 'Allah is Allah' then do I say that Allah is the Essence of the Essence and that He is He?

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16. Here is the Ta-Sin which treats of the denial of secondary causes: and these circles with 'no' written in them are its figure.

17. The first circle is pre-Eternity, and the second Intelligence, the third is that of dimensions and the fourth of the cognisable.

18. The Essence is not without attributes.

19. The first seeker opens the Door of Knowledge and does not see. The second opens the Door of Purity and does not see. The third opens the Door of Comprehension and does not see. The fourth opens the Door of Meaning and does not see. None see Allah in His Essence nor in his volition, nor in speech nor in His He-ness.

20. Glory to Allah who is holy and by His sanctity inaccessible to all the methods of the Gnostics and to all the intuitions of the people of revelations.

21. Here is the Ta-sin of Negation and Affirmation, and this is its representation:

22. The first formula treats of the thought of the common people and the second of the elect, and the circle which represents the knowledge of Allah is between the two. The 'no's' which are enclosed by the circle are the negation of all dimensions. The two 'ha's' are set like pillars of the two sides of Tawhid which holds it up. Beyond them the dependencies begin.

23. The thought of the common people plunges into the sea of images and the thought of the elect into the sea of understanding.

But these two seas dry up and the ways which they marked are effaced, the two thoughts disappear and the two pillars fall and the two worlds of being perish and proofs and knowledge vanish.

24. On the side of the pure divinity of Allah, He remains, transcending all dependent things, praise be to Allah who is not touched by any secondary cause. His proof is strong, and His power glorious. He, the Lord of Splendour and Glory and Majesty.

The Unaccountable One with arithmetical Unity. No definition nor counting nor beginning nor end touches Him. His existence is a marvel since He is removed from existence. He alone knows Himself, Master of Majesty and magnanimity. Creator of souls and bodies.

The Adorations of the Sun

1. Let him greet the Sun at dawn, facing East, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ra in Thy rising, even unto Thee who art Ra in Thy strength, who travellest over the Heavens in Thy bark at the Uprising of the Sun. Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the Abodes of Night!

2. Also at Noon, let him greet the Sun, facing South, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ahathoor in Thy triumphing, even unto Thee who art Ahathoor in Thy beauty, who travellest over the heavens in thy bark at the Mid-course of the Sun. Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the Abodes of Morning!

3. Also, at Sunset, let him greet the Sun, facing West, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Tum in Thy setting, even unto Thee who art Tum in Thy joy, who travellest over the Heavens in Thy bark at the Down-going of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the Abodes of Day!

4. Lastly, at Midnight, let him greet the Sun, facing North, giving the sign of his grade, and let him say in a loud voice:

Hail unto thee who art Khephra in Thy hiding, even unto Thee who art Khephra in Thy silence, who travellest over the heavens in Thy bark at the Midnight Hour of the Sun. Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the Abodes of Evening.

5. And after each of these invocations thou shalt give the sign of silence, and afterward thou shalt perform the adoration that is taught thee by thy Superior. And then do thou compose thyself to holy meditation.

6. Also it is better if in these adorations thou assume the God-form of whom thou adorest, as if thou didst unite with Him in the adoration of that which is beyond Him.

7. Thus shalt thou ever be mindful of the Great Work which thou hast undertaken to perform, and thus shalt thou be strengthened to pursue it unto the attainment of the Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness.

Appendices

Supplementary Golden Dawn Advanced Teachings

Tables of Correspondence

I. Key Scale.	II.* Hebrew Names of Numbers and Letters.	III. English of Col. II.	IV.* Consciousness of the Adept.	V.* God-Names in Assiah.
0	אין Ain אין סוף Ain Soph אין סוף אור Ain Soph Aur	Nothing No Limit Limitless I.V.X		
1	כתר * Kether	Crown*	אור	אור
2	חכמה * Chokmah	Wisdom		ה
3	בינה * Binah	Understanding		יהוה אלוקים
4	חסד * Chesed	Mercy		אל
5	גבורה * Geburah	Strength		אלוקים נכבד
6	תפארת * Tiphareth	Beauty		יהוה אלהי דעת
7	נצח Netzach	Victory		יהוה צבאות
8	הוד Hod	Splendour		אלוקים בראות
9	יסוד * Yesod	Foundation		שם אל חי
10	מלכות * Malkuth	Kingdom		אורי סלך
11	אָלֶף Aleph	Ox		יהוה
12	בֵּית Beth	House		אֲבוֹתָה (8)
13	גִּמֵּל Gimel	Camel		יהוה (9) אֵלִים (81)
14	דָּלֶת Daleth	Door		אֵלֵינוּ (7)
15	הֵא Hé	Window		
16	וָו Vau	Nail		
17	זַיִן Zain	Sword		
18	חֵת Cheth	Fence		
19	טֵת Teth	Serpent		
20	יֹד Yod	Hand		
21	כַּף Kaph	Palm		נחמן (4) אל אב (34)
22	לָמֶד Lamed	Ox Goad		
23	מַיִם Maim	Water		אל
24	נּוּן Nun	Fish		
25	סָמֶךְ Samekh	Prop		
26	עַיִן Ayin	Eye		
27	פֶּה Pé	Mouth		אורי (65)
28	צַדִּי Tzaddi	Fish-hook		
29	קוֹף Qoph	Back of head		
30	רֶשֶׁת Resh	Head		אלה (36)
31	שֵׁן Shin	Tooth		אלוקים
32	טָו Tau	Tau (as Egyptian)		אב (3) יה (15)
32 bis	טָו Tau			אורי [האדיר]
31 bis	שֵׁן Shin			יהוה [אלה : אלה]

	VI.	VII.	VIII.*
	The Heavens of Assiah.	English of Col. VI.	Orders of Qliphoth.
0	.....	.....	.....
1	ראשית Rashiith ha-Gilgalim	Sphere of Primum Mobile	(1) תאומיאל Thaumiel
2	מזלות Mazloth	Sphere of the Zodiac	(1) טהגיא Ghagiel
3	שבתות Shabbathai	Sphere of Saturn	(1) סטוריא Satariel
4	צדק Tzedeq	Sphere of Jupiter	(2) גהאגשקלא Gha'agsheklah
5	מדים Madim	Sphere of Mars	(3) גולחב Golachab
6	שמש Shemesh	Sphere of Sol	(4) תגירירון Thagiriron
7	נוגה Nogah	Sphere of Venus	(5) זראק A'arab Zaraq
8	כוכב Kokab	Sphere of Mercury	(6) סמאל Samael
9	לבנה Levanah	Sphere of Luna	(7) גמליאל Gamaliel
10	חלום Cholem Yesodoth	Sphere of the Elements	(7) לילית Lilith
11	רוח Ruach	Air	[Elements. See Col. LXVIII.]
12	[Planets follow Sephiroth, corresponding]	Mercury	[Planets follow Sephiroth]
13	.....	Luna	.....
14	.....	Venus	.....
15	תלה Teleh	Aries Δ	* בא'אירירון Ba'airiron
16	שר Shar	Taurus ∇	אדימירון Adimiron
17	תאנים Teonim	Gemini	טזאלמירון Tzalalimiron
18	סרטן Sarton	Cancer ∇	שיחירירון Shichiriron
19	ארי Ari	Leo Δ	שלהבירון Shalehbiron
20	בתולה Betulah	Virgo ∇	צפחירירון Tzaphiriron
21	.....	Jupiter	.....
22	מזנים Moznaim	Libra Δ	א'אבירירון A'abiriron
23	מים Maim	Water	.....
24	עקרב Akrab	Scorpio ∇	נעשחשחירון Necheshthiron
25	קשת Qesheth	Sagittarius Δ	נעשחשירון Necheshhiron
26	גדי Gedi	Capricorn ∇	דאגדאגירון Dagdagiron
27	.....	Mars	.....
28	דלי Deli	Aquarius Δ	בחימירון Bahimiron
29	דגים Dagim	Pisces ∇	נשחמירון Nashimiron
30	.....	Sol	.....
31	אש Ash	Fire	.....
32 bis	.....	Saturn	.....
32 bis	ארץ Aretz	Earth	.....
32 bis	אח Ath	Spirit	.....













	XIII. The Paths of the Sepher Yetzirah.	XIV. General Attribution of Tarot.	XV.* The King Scale of Colour (°).
0	.....	.....	.....
1	Admirable or Hidden Intelligence	The 4 Aces	Brilliance
2	Illuminating I.	The 4 Twos—Kings or Knights	Pure soft blue
3	Sanctifying I.	The 4 Threes—Queens	Crimson
4	Measuring Cohesive or Receptacular I.	The 4 Fours	Deep violet
5	Radical I.	The 4 Fives	Orange
6	I. of the Mediating Influence	The 4 Sixes—Emperors or Princes	Clear pink rose
7	Occult or Hidden I.	The 4 Sevens	Amber
8	Absolute or Perfect I.	The 4 Eights	Violet purple
9	Pure or Clear I.	The 4 Nines	Indigo
10	Resplendent I.	The 4 Tens—Empresses or Princesses	Yellow
11	Scintillating I.	The Fool—[Swords] Emperors or Princes	Bright pale yellow
12	I. of Transparency	The Juggler	Yellow
13	Uniting I.	The High Priestess	Blue
14	Illuminating I.	The Empress	Emerald green
15	Constituting I.	The Emperor	Scarlet
16	Triumphal or Eternal One	The Hierophant	Red orange
17	Disposing One	The Lovers	Orange
18	I. of the House of Influence	The Chariot	Amber
19	I. of all the Activities of the Spiritual Being	Strength	Yellow, greenish
20	I. of Will	Hermit	Green, yellowish
21	I. of Conciliation	Wheel of Fortune	Violet
22	Faithful I.	Justice	Emerald green
23	Stable I.	The Hanged Man—[Cups] Queens.	Deep blue
24	Imaginative I.	Death	Green blue
25	I. of Probation or Tentative One	Temperance	Blue
26	Renovating I.	The Devil	Indigo
27	Exciting I.	The House of God	Scarlet
28	Natural I.	The Star	Violet
29	Corporeal I.	The Moon	Crimson (ultra violet)
30	Collecting I.	The Sun	Orange
31	Perpetual I.	The Angel or Last Judgement—[Wands] Kings or Knights.	Glowing orange scarlet
32	Administrative I.	The Universe	Indigo
32 bis	.....	Empresses [Coins]	Citrine, russet, olive, and black (quartered)
31 bis	.....	All 22 Trumps	White, merging Grey

	XVI.* The Queen Scale of Colour (?).	XVII.* The Emperor Scale of Colour (?).	XVIII.* The Empress Scale of Colour (?).
0	.....	.....	.....
1	White brilliance	White brilliance	White flecked gold
2	Grey	Blue pearl grey, like mother-of-pearl	White, flecked red, blue, and yellow
3	Black	Dark brown	Grey flecked pink
4	Blue	Deep purple	Deep azure flecked yellow
5	Scarlet red	Bright scarlet	Red flecked black
6	Yellow (gold)	Rich salmon	Gold amber
7	Emerald	Bright yellow green	Olive flecked gold
8	Orange	Red-russet	Yellow-brown flecked white
9	Violet	Very dark purple	Citrine flecked azure
10	Citrine, olive, russet, and black*	As Queen scale, but flecked with gold	Black rayed yellow
11	Sky blue	Blue emerald green	Emerald flecked gold
12	Purple	Grey	Indigo rayed violet
13	Silver	Cold pale blue	Silver rayed sky-blue
14	Sky blue	Early spring green	Bright rose of cerise rayed pale yellow
15	Red	Brilliant flame	Glowing red
16	Deep indigo	Deep warm olive	Rich brown
17	Pale Mauve	New yellow leather	Reddish grey inclined to mauve
18	Maroon	Rich bright russet	Dark greenish brown
19	Deep purple	Grey	Reddish amber
20	Slate grey	Green grey	Plum colour
21	Blue	Rich purple	Bright blue rayed yellow
22	Blue	Deep blue-green	Pale green
23	Sea-green	Deep olive-green	White flecked purple
24	Dull brown	Very dark brown	Livid indigo brown (like a black beetle)
25	Yellow	Green	Dark vivid blue
26	Black	Blue black	Cold dark grey near black
27	Red	Venetian red	Bright red rayed azure or orange
28	Sky blue	Blueish mauve	White tinged purple
29	Buff, flecked silver-white	Light translucent pinkish brown	Stone colour
30	Gold yellow	Rich amber	Amber rayed red
31	Vermillion	Scarlet, flecked gold	Vermillion flecked crimson & emerald
32	Black	Blue black	Black rayed blue
32 bis	Amber	Dark brown	Black and yellow
31 bis	Deep purple (near black)	The 7 prismatic colours, the violet being outside	White, red, yellow, blue, black (the latter outside)

	XIX.* Selection of Egyptian Gods.	XX. Complete Practical Attribution of Egyptian Gods.	XXI.* The Perfected Man.
0	Harpocrates, Amoun, Nuith [[Nuit and Hadit]]	Heru-pa-Kraath	Nu—the Hair
1	Ptah, Asar un Nefer, Hadith [[Heru-Ra-Ha]]	Ptah	} Disk (of Ra)—the Face. [In Daath, Asi—the Neck]
2	Amoun, Thoth, Nuith [Zodiac]	Isis [As Wisdom]	
3	Maut, Isis, Nephthys	Nephthys	} Neith—the Arms
4	Amoun, Isis [[Hathoor]]	Amoun	
5	Horus, Nephthys	Horus	} The Mighty and Terrible One—the Breast The Lords of Kereba—the Reins. Nuit—the Hips and Legs.
6	Asar, Ra [[On, Hrumachis]]	Ra	
7	Hathoor	Hathoor	} Asar and Asi—the Phallus and Vulva. Sati—the Spine
8	Anubis	Thoth	
9	Shu [[Hermanubis, all exclusively phallic Gods]]	Shu	} The Eye of Hoor—the Buttocks and Anus
10	Seb. Lower (i.e. unwedded) Isis and Neph- thys. [[Sphinx as synthesis of Elements]]	Osiris	
11	Nu [[Hoor-pa-kraat as ATU o]]	Mout	As 6
12	Thoth and Cynocephalus	Thoth	Anpu—the Lips
13	Chomse	Chomse	Hathor—the Left Eye
14	Hathor	Hathoor	Khenti-Khas—the Left Nostril
15	Men Thu	Isis	Ba-Neb-Tattu—The Shoulders
16	Asar, Ameshet, Apis	Osiris	
17	Various twin Deities, Rekht, Merti, &c. [[Heru-Ra-Ha]]	The twin Merti	.....
18	Khephra	Hormakhu	.....
19	Ra-Hoor-Khuit, Pasht, Sekhet, Mau	Horus	As 6.
20	Isis [as Virgin]	Heru-pa-Kraath	.....
21	Amoun-Ra	Amoun-Ra	Apu-t—the Left Ear
22	Ma	Maat	.....
23	Turn, Ptah, Aumoth (as ∇), Asar (as Hanged Man), Hekar, Isis [[Hathor]]	Isis	As 24
24	Merti goddesses, Typhon, Apop, Khephra	Hammemit	Sekhet—the Belly and Back
25	Nephthys	Isis	.....
26	Khenn (Set)	Set	As 10, for S means Eye
27	Horus	Menhu	Khenti-Khas—the Right Nostril
28	Ahepi, Aroueris	Nuit	The Lords of Kereba—the Reins
29	Khephra (as Scarab in Tarot Trump)	Anubi	Hathor—the Right Eye
30	Ra and many others	Ra	
31	Thoum-Aesh-Neith, Mau, Kabeshunt, Horus, Tarpesheth.	Mau	[Serget—the Teeth.] As 6.
32	Sebek, Mako	See Note *	Apu-t—the Right Ear
32 bis	Satenn, Ahapshi, Nephthys, Ameshet	.....	.....the Bones. As 16
31 bis	Asar	.....	.....

	XXXVIII.* Animals, Real and Imaginary.	XXXIX.* Plants, Real and Imaginary.
o	[[Dragon]]	[[Lotus, Rose]]
x	God [[Swan, Hawk]]	Almond in Flower [[Banyan]]
2	Man	Amaranth [[Mistletoe, Bo or Pipal Tree]]
3	Woman [[Bee]]	Cypress, Opium Poppy [[Lotus, Lily, Ivy]]
4	Unicorn	Olive, Shamrock [[Opium Poppy]]
5	Basilisk	Oak, Nux Vomica, Nettle [[Hickory]]
6	Phoenix, Lion, Child [[Spider, Pelican]]	Acacia, Bay, Laurel, Vine [[Oak, Gorse, Ash, Aswata]]
7	Iynx [[Raven, all carrion birds]]	Rose [[Laurel]]
8	Hermaphrodite, Jackal [[Twin serpents, Monoceros de Astris]]	Moly, Anhalonium Lewinii
9	Elephant [[Tortoise, Toad]]	[[Banyan], Mandrake, Damiana [[Ginseng, Yohimbaj]]
10	Sphinx	Willow, Lily, Ivy [[Pomegranete, all cereals]]
11	Eagle, Man (Cherub of Δ) [[Ox]]	Aspen
12	Swallow, Ibis, Ape [[Twin Serpents, fish, hybrids]]	Vervain, Herb Mercury, Major-lane, Palm [[Lime or Linden]]
13	Dog [[Stork, Camel]]	Almond, Mugwort, Hazel (as ∞), Moonwort, Ranunculus [[Alder, Pomegranete]]
14	Sparrow, Dove [[Sow]]	Myrtle, Rose, Clover [[Fig, Peach, Apple]]
15	Ram, Owl	Tiger Lily, Geranium [[Olive]]
16	Bull (Cherub of ∇)	Mallow [[all giant trees]]
17	Maggie, hybrids [[Parrot, Zebra, Penguin]]	Hybrids, Orchids
18	Crab, Turtle, Sphinx [[Whale, all beasts of Transport]]	Lotus
19	Lion (Cherub of Δ) [[Cat, Tiger, Serpent]]	Sunflower
20	Virgin, Anchorite, any solitary person or animal [[Rhinoceros]]	Snowdrop, Lily, Narcissus [[Mistletoe]]
21	Eagle [[Praying Mantis]]	Hyssop, Oak, Poplar, Fig [[Arnica, Cedar]]
22	Elephant [[Spider]]	Aloe
23	Eagle-Snake-Scorpion (Cherub of ∇)	Lotus, all Water Plants
24	Scorpio, Beetle, Crayfish or Lobster, Wolf [[all Reptiles, Shark, Crablouse]]	Cactus [[Nettle, all poisonous plants]]
25	Centaur, Horse, Hippogriff, Dog	Rush
26	Goat, Ass [[Oyster]]	Indian Hemp, Orchis Root, Thistle [[Yohimbaj]]
27	Horse, Bear, Wolf [[Boar]]	Absinthe, Rue
28	Man or Eagle (Cherub of Δ), Peacock	[Olive], Coconut
29	Fish, Dolphin [[Beetle, Dog, Jackal]]	Unicellular Organisms, Opium [[Mangrove]]
30	Lion, Sparrowhawk [[Leopard]]	Sunflower, Laurel, Heliotrop [[Nut, Galangal]]
31	Lion (Cherub of Δ)	Red Poppy, Hibiscus, Nettle
32	Crocodile	Ash, Cypress, Hellebore, Yew, Nightshade [[Elm]]
32 bis	Bull (Cherub of ∇)	Oak, Ivy [[Cereals]]
31 bis	Sphinx (if sworded and crowned)	Almond in Flower























	XL.* Precious Stones.	XLI. Magical Weapons.	CLXXXVII. Magical Formulae (see Col. XLI)
o	[[Star Sapphire, Black Diamond]]	[[No attribution possible]]	LASTAL. M M
1	Diamond	Swastika or Fylfot Cross, Crown [[The Lamp]]	.....
2	Star Ruby, Turquoise	Lingam, the Inner Robe of Glory [[The Word]]	VIAOV
3	Star Sapphire, Pearl	Yoni, the Outer Robe of Concealment [[The Cup, the Shining Star]]	BABALON. VITRIOL
4	Amethyst, Sapphire [[Lapis Lazuli]]	The Wand, Sceptre, or Crook	IHVH
5	Ruby	The Sword, Spear, Scourge, or Chain	AGLA. ALHIM
6	Topaz, Yellow Diamond	The Lamen or Rosy Cross	ABRAHADABRA. IAO: INRI
7	Emerald	The Lamp and Girdle	ARARITA
8	Opal, especially Fire Opal	The Names and Versicles and Apron	.....
9	Quartz	The Perfumes and Sandals [[The Altar and Sacrifice]]	ALIM
10	Rock Crystal	The Magical Circle and Triangle	VITRIOL
11	Topaz	The Dagger or Fan	.....
12	Opal, Agate	The Wand or Caduceus	.....
13	Moonstone, Pearl, Crystal	Bow and Arrow	ALIM
14	Emerald, Turquoise	The Girdle	AFATIH
15	Ruby	The Horns, Energy, the Burin	.....
16	Topaz	The Labour of Preparation [[The Throne and Altar]]	.....
17	Alexandrite, Tourmaline, Iceland Spar	The Tripod	.....
18	Amber	The Furnace [[The Cup or Holy Graal]]	ABRAHADABRA
19	Cat's Eye	The Discipline (Preliminary) [[Phoenix Wand]]	TO MEΓA ΘHPION
20	Peridot	The Lamp and Wand (Virile Force reserved), the Bread [[Lotus Wand]]	.....
21	Amethyst, Lapis Lazuli	The Sceptre	.....
22	Emerald	The Cross of Equilibrium	.....
23	Beryl or Aquamarine	The Cup and Cross of Suffering, the Wine [[Water of Lustration]]	.....
24	Snakestone	The Pain of the Obligation [[The Oath]]	AUMGN
25	Jacinth	The Arrow (swift and straight application of force)	ON
26	Black Diamond	The Secret Force, Lamp	ON
27	Ruby, any red stone	The Sword	.....
28	Artificial Glass [[Chalcedony]]	The Censer or Aspergillus	.....
29	Pearl	The Twilight of the Place and Magic Mirror	.....
30	Crysolith	The Lamen or Bow and Arrow	IAO: INRI
31	Fire Opal	The Wand or Lamp, Pyramid of Δ [[The Thurible]]	.....
32	Onyx	A Sickle	.....
32 bis	Salt	The Pantacle or [[Bread and]] Salt	.....
32 bis	Black Diamond	[[The Winged Egg]]	.....

Hebrew Letter:	Printed Letter:	Value of Letter:	Farot Trump:	Meaning of Letter Name:	Path Number:
Aleph		1	The Fool	Ox	11
Bet		2	The Magician	House	12
Gimel		3	The High Priestess	Camel	13
Dalet		4	The Empress	Door	14
Heh		5	The Emperor ¹	Window	15
Vau		6	The Hierophant	Nail	16
Zain		7	The Lovers	Sword	17
Chet		8	The Chariot	Fence	18
Tet		9	Strength	Serpent	19
Yod		10	The Hermit	Hand	20
Koph		20	The Wheel of Fortune	Closed Hand	21
Lamed		30	Justice	Ox Goad	22
Mem		40	The Hanged Man	Water	23
Nun		50	Death	Fish	24
Samekh		60	Temperance	Prop	25
Ayin		70	The Devil	Eye	26
Peh		80	The Tower	Mouth	27
Tzaddi		90	The Star ²	Fish Hook	28
Qof		100	The Moon	Back of Head	29
Resh		200	The Sun	Head	30
Shin		300	Judgment	Tooth	31
Taw		400	The World	Cross or Mark	32

1. Crowley used the Star in this place in the Thoth Deck
2. Crowley used the Emperor in this place in the Thoth Deck

Tarot Trump Number:	Hebrew Letter Name:	Traditional Tarot Trump Title:	"Direction" from the <i>Sepher Yetzirah</i>
(0)	Aleph	The Fool	Above to Below
I	Bet	The Magician	Above
II	Gimel	The High Priestess	Below
III	Dalet	The Empress	East
IV	Heh	The Emperor (var: Star)	Northeast
V	Vau	The Hierophant	Southeast
VI	Zain	The Lovers	East-above
VII	Chet	The Chariot	East-below
VIII (XI)	Tet	Strength	North-above
IX	Yod	The Hermit	North-below
X	Kaph	The Wheel of Fortune	West
XI (VIII)	Lamed	Justice	Northwest
XII	Mem	The Hanged Man	East to West
XIII	Nun	Death	Southwest
XIV	Samekh	Temperance	West-above
XV	Ayin	The Devil	West-below
XVI	Peh	The Tower	North
XVII	Tzaddi	The Star (var: Emperor)	South-above
XVIII	Qof	The Moon	South-below
XIX	Resh	The Sun	South
XX	Shin	Judgment	North to South
XI	Taw	The World	Central point





Hebrew Letter:	Yetziratic Intelligence (Golden Dawn Version):	Musical Note (Paul Case Version):
Aleph	Fiery Intelligence	E Natural
Bet	Intelligence of Transparency	E Natural
Gimel	Uniting Intelligence	G Sharp
Dalet	Luminous Intelligence	F Sharp
Heh	Constituting Intelligence	C Natural
Vau	Triumphant and Eternal Intelligence	C Sharp
Zain	Disposing Intelligence	D Natural
Chet	Intelligence of the House of Influence	D Sharp
Tet	Intelligence of the Secret of all Spiritual Activities	E Natural
Yod	Intelligence of Will	F Natural
Koph	Rewarding Intelligence	A Sharp
Lamed	Faithful Intelligence	G Sharp
Mem	Stable Intelligence	G Sharp
Nun	Imaginative Intelligence	G Natural
Samekh	Intelligence of Probation	G Sharp
Ayin	Renewing Intelligence	A Natural
Peh	Exciting Intelligence	C Natural
Tzaddi	Natural Intelligence	A Sharp
Qof	Corporeal Intelligence	B Natural
Resh	Collecting Intelligence	D Natural
Shin	Perpetual Intelligence	C Natural
Taw	Administrative Intelligence	A Natural

Hebrew Letter	Astrological Symbol	Attributes from the <i>Sepher Yetzirah</i> (Golden Dawn version)	Traditional Tarot Trump Title
Aleph		Breath of life, Spirit	Fool
Bet		Attention, Life and Death	Magician
Gimel		Memory, Peace and Strife	High Priestess
Dalet		Imagination, Wisdom and Folly	Empress
Heh		Reason, Sight	Emperor (or Star)
Vau		Intuition, Hearing	Hierophant
Zain		Discrimination, Smell	Lovers
Chet		Receptive Will, Speech	Chariot
Tet		Suggestion, Digestion	Strength
Yod		Response and Union of Opposites, Touch	Hermit
Koph		Rotation, Wealth and Poverty	Wheel of Fortune
Lamed		Equilibrium, Action-work	Justice
Mem		Reversal, Suspended Mind	Hanged Man
Nun		Transformation, Motion	Death
Samekh		Verification, Wrath	Temperance
Ayin		Bondage, Mirth	Devil
Peh		Awakening, Grace and Sin	Tower
Tzaddi		Revelation, Meditation	Star (or Emperor)
Qof		Organization, Sleep	Moon
Resh		Regeneration, Fertility and Sterility	Sun
Shin		Realization, Decision	Judgment
Taw		Universal Consciousness, Dominion and Slavery	World

I - First Knowledge Lecture

I. Elements





The Four Elements of the Ancients are duplicated conditions of:





Heat and Dryness Fire 
Heat and Moisture Air 
Cold and Dryness Earth 
Cold and Moisture Water 





II. Zodiac





 **ARIES** - the Ram - 21 March to 20 April
 **TAURUS** - the Bull - 21 April to 21 May
 **GEMINI** - the Twins - 22 May to 21 June
 **CANCER** - the Crab - 22 June to 22 July
 **LEO** - the Lion - 23 July to 22 August
 **VIRGO** - the Virgin - 23 August to 23 September
 **LIBRA** - the Scales - 24 September to 23 October
 **SCORPIO** - the Scorpion - 24 October to 22 November
 **SAGITTARIUS** - the Archer - 23 November to 21 December
 **CAPRICORN** - the Goat - 22 December to 20 January
 **AQUARIUS** - the Water-bearer - 21 January to 19 February
 **PISCES** - the Fishes - 20 February to 20 March

These twelve signs are distributed among the for Triplicities, or sets of three signs, each being attributed to one of the four Elements, and they represent the operation of the elements in the Zodiac.

Thus to  Fire Belong:
Aries , Leo , Sagittarius 

Thus to  Earth Belong:
Taurus , Virgo , Capricorn 

Thus to  Air Belong:
Gemini , Libra , Aquarius 

Thus to  Water Belong:
Cancer , Scorpio , Pisces 

III. The Planets

To the Ancients, six Planets were known, besides the Sun, which they classed with the planets. They also assigned certain planetary values to the North and south Nodes of the Moon that is, the points where her orbit touches that of the Ecliptic.

These they named :

Caput Draconis Head of the Dragon ♁
Cauda Draconis Tail of the Dragon ♂

In modern reckoning Neptune ♆ and Herschel (Uranus) ♅ have largely replaced Caput and Cauda Draconis respectively.

The Old Planets are:

Saturn ♄
Jupiter ♃
Mars ♂
Sol ☉
Venus ♀
Mercury ☿
Luna (the Moon) ☾

IV. The Hebrew Alphabet

Letter	Name	Power	Final	Value	Meaning
א	Aleph	A		1	Ox
ב	Beth	B,V		2	House
ג	Gimel	G,Gh		3	Camel
ד	Daleth	D,Dh		4	Door
ה	He	H		5	Window
ו	Vau	O,U,V		6	Pin or Hook
ז	Zayin	Z		7	Sword or Armor
ח	Cheth	Ch		8	Fence, Enclosure

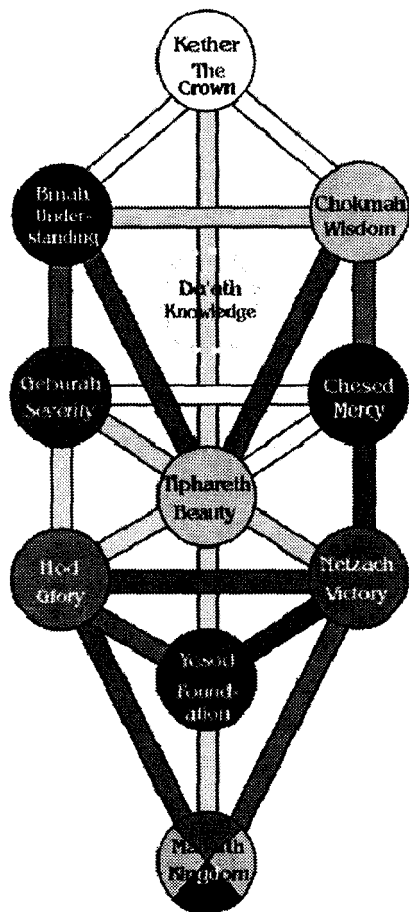
י	Yod	I,Y		10	Hand
כ	Kaph	K,Kh	ך	20,500	Fist
ל	Lamed	L		30	Ox Goad
מ	Mem	M	ם	40,600	Water
נ	Nun	N	ן	50,700	Fish
ס	Samekh	S		60	Prop
ע	Ayin	As,Ngh		70	Eye
פ	Pe	P,Ph	ף	80,800	Mouth
צ	Tzaddi	Tz	ץ	90,900	Fish-hook
ק	Qoph	Q		100	Ear, back of head
ר	Resh	R		200	Head
ש	Shin	S,Sh		300	Tooth
ת	Tau	T,Th		400	Cross

Each letter represents a number and also has a meaning. Five letters have a different shape when written at the end of a word (remember, Hebrew is read right to left). Mem is the only final with an oblong shape. Kaph, Nun, Pe, and Tzaddi have tails that come below the line when written as finals. Hebrew Letters are Holy Symbols. They should be carefully drawn, and square.

5. The Sephiroth

The Hebrew Qabalists referred the highest and most abstract ideas to the *Emanations of Deity*, or *Sephiroth*. They believed that there were ten Sephiroth, and some occultists add an eleventh "invisible" Sephira - Da'ath, which is made up of the combined emanations of Wisdom and Understanding.

The Names of the Sephira, and their meanings, can be seen arranged in the figure called the "Tree of Life" to the right.



6. Meditation No. 1

The Neophyte should learn, regularly practice, and master the following simple technique of the Fourfold Breath:

- 1. Empty the lungs and remain thus while counting four.
- 2. Inhale, counting four so that you feel filled with breath to the throat.
- 3. Hold this breath while counting four.
- 4. Exhale, counting four till the lungs are empty.

This Fourfold Breath technique should be practiced by the Neophyte while he or she is composed in a basic posture or Asana, counting slowly or quickly till s/he obtains a suitable rhythm. This simple technique will help to still the body and quiet the mind of the Neophyte.

Having attained this, the Neophyte should consider a point as defined in mathematics — having position, but no magnitude — and let him or her take note of any important ideas which arise during this simple meditation. Concentrating his or her mind on this point of meditation, let him or her endeavor to realize the Immanence of the Divine Wisdom throughout Nature, in all Her aspects.

7. The Qabalistic Cross And Lesser Ritual of the Pentagram

[JGM Note: These rituals are extremely simple, and easy to memorize. These are the only rituals in Golden Aeon that I will expect players to know and be able to perform without prompts or a sheet. The rationale for this is that they are extremely common elements of rituals, and even normal activities and for the sake of grace, I'd like to see them performed without prompts. I'm not too concerned with perfection or quality, as long as it "looks good" - Thelemites note that the traditional G.D. Qabalistic Cross does not include IAO]

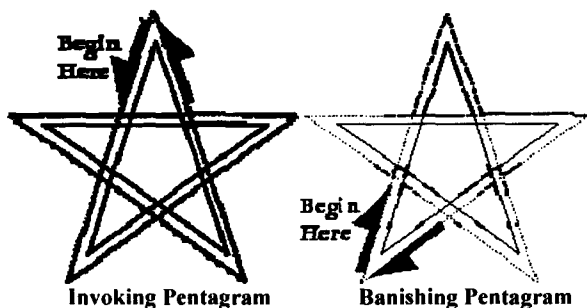
Introduction to the Ritual

There is a much employed Ritual which utilizes the symbol of the Pentagram as a general means to banish and invoke the elemental forces. This Ritual is called the Lesser Ritual of the Pentagram. However, it should not simply be regarded as a mere device to invoke or banish, for it is really the Stone of the Wise and incorporates within its structure a high magical formula of Self-Initiation. It is, to all intents and purposes, a Ritual of Self-Initiation. This ritual is given to the Neophyte of the Order as a means for him/her to come into contact with the invisible forces of Nature and to learn how to direct those elementary forces.

The Qabalistic Cross And Lesser Ritual Of The Pentagram

1. Touching the forehead, say *Ateh* (Thou art)
2. Touching the breast, say *Malkuth* (The Kingdom)
4. Touching the right shoulder, say *ve-Geburah*. (And The Power)
5. Touching the left shoulder, say *ve-Gedulah*. (And the Glory)
6. Place the two palms of the hands together upon the breast, and say *le-Olahm*, (Forever)
7. Fingers pointing up, say *Amen*.
8. Advance to the East, trace the Pentagram with the proper weapon (Wand to invoke, Dagger to banish). Say (i.e., vibrate) *Yod He Vau He*- imagining that your voice carried forward to the East of the Universe.
9. Turning to the South, the same, but say *Adonai*
10. Turning to the West, the same, but say *Eheieh*
11. Turning to the North, the same, but say *Agla*
12. Return to the East, completing the Circle, extend the arms in the form of a Cross,
and say:
 13. *Before me Raphael;*
 14. *Behind me Gabriel;*
 15. *On my right hand, Michael;*
 16. *On my left hand, Auriel;*
 17. Before me flames the Pentagram,
 18. And in the Column shines the Six-rayed Star.
 - 19-24. Repeat 1 through 6, the Qabalistic Cross.

For Banishing use the same Ritual but reversing the direction of the lines of the Pentagram.



8. The Uses of the Pentagram Ritual

Opening and Closing any Magical Work

The Lesser Ritual of the Pentagram can be used to open and close any magical or mystical work, such as a ceremony or meditation.

As an Exorcism

The Lesser Ritual of the Pentagram can be used by the Neophyte as a protection against impure magnetism, and as a practical form of exorcism, to eliminate obsessing or disturbing thoughts. In this the Neophyte should first formulate a mental image of the obsession or disturbing thought, then s/he should project the image outside of his/her Aura with the Sign of Projection (Sign of Horus), and when the image is approximately three feet away, the Neophyte should give the Sign of Silence (Sign of Harpocrates) to prevent the image from returning unto him or her. With the image of the obsession or disturbing thought in the East, the Neophyte should then perform the Lesser Banishing Ritual of the Pentagram to disintegrate the image, seeing it in his/her mind's eye dissolving on the further side of the Circle of Flame which is formulated in the Pentagram Ritual.



9. The Pillars

In the explanation of the Symbols of the Grade of Neophyte, your attention has been directed to the general mystical meaning of the Two pillars called in the Ritual the "Pillars of Hermes" of "Seth" and of "Solomon." In the 9th chapter of the Ritual of the Dead they are referred to as the "Pillars of Shu," the "Pillars of the Gods of Dawning Light," and also as "the North and Southern Columns of the Gate of the Hall of Truth." In the 125th Chapter, they are represented by the sacred gateway, the door to which the aspirant is brought when he has completed the negative confession. The archaic pictures on the one Pillar are painted in black upon a white ground, and those on the other in white upon a black ground, in order to express the interchange and reconciliation of opposing forces and the eternal balance of light and darkness which gives force to visible nature.

The black cubical bases represent darkness and matter wherein the spirit, the Ruach Elohim, began to formulate the Ineffable NAME, that Name which the ancient Rabbis have said "rushes through the universe," that Name before which the Darkness rolls back the birth of time.

The flaming red triangular capitals which crown the summit of the Pillars represent the Triune manifestation of the Spirit of Life, the Three Mothers of the Sepher Yetzirah, the Three Alchemical Principles of Nature, the Sulphur, the Mercury and the Salt.

Each Pillar is surmounted by its own light-bearer veiled from the material world.

At the base of both Pillars rise the Lotus flowers, symbols of regeneration and metempsychosis. The archaic illustrations are taken from the vignettes of the 17th and 125th chapter of the Ritual of the Dead the Egyptian Book of the Per-em-Hru or the Book of Coming Forth into the Day, the oldest book in the world as yet discovered. The Recension of the Priests of ON is to be found in the walls of the Pyramids of the Kings of the 5th and 6th Dynasties at Sakarah, the recensions of the 11th and 12th Dynasties on the sarcophagi of that period, and the Theban recension of the 18th Dynasty and onward is found on papyri, both plain and illuminated. No satisfactory translation of these books is available, none having been yet attempted by a scholar having the qualifications of mystic as well as Egyptologist.

The Ritual of the Dead, generally speaking, is a collection of hymns and prayers in the form of a series of ceremonial Rituals to enable the man to unite himself with Osiris the Redeemer. After this union he is no longer called the man, but Osiris with whom he is now symbolically identified. "That they also may be One of us," said the Christ of the New Testament. "I am Osiris" said the purified and justified man, his soul luminous and washed from sin in the immortal and uncreated light, united to Osiris, and thereby justified, and the son of God; purified by suffering, strengthened by opposition, regenerate through self-sacrifice. Such is the subject of the great Egyptian Ritual.

The 17th Chapter of the Theban recension consists of a very ancient text with several commentaries, also extremely old, and some prayers, none of which come into the scheme of the original text. It has, together with the 12th chapter, been very carefully translated for the purpose of this lecture by the V.H. Frater M.W.T., and the V.H. Soror S.S.D.D. has made many valuable suggestions with regard to the interpretation. The Title and Preface of the 17th Chapter reads:

"Concerning the exaltation of the Glorified Ones, of Coming and Going forth in the Divine Domain, of the Genies of the Beautiful land of Amentet. Of coming forth in the light of Day in any form desired, of Hearing the Forces of Nature by being enshrined as a living Bai."

And the rubric is:

"The united with Osiris shall recite it when he has entered the Harbour. May glorious things be done thereby upon earth. May all the words of the Adept be fulfilled."

Owing to the complex use of symbols, the ritual translation of the Chapter can only be understood by perpetual reference to the ancient Egyptian commentaries, and therefore the following paraphrase has been put together to convey to modern minds as nearly as possible the ideas conceived by the old Egyptians in this glorious triumphal song of the Soul of Man made one with Osiris, the Redeemer.

"I am TUM made One with all things.

"I have become NU. I am RA in his rising ruling by right of his power I am the Great God self-begotten, even NU, who pronounced His Names, and thus the Circle of Gods was created.

"I am Yesterday and know Tomorrow. I can never more be overcome. I know the secret of Osiris, whose being is perpetually revered of RA. I have finished the work which was planned at the Beginning. I am the spirit made manifest, and armed with two vast eagle's plumes. Isis and Nephthys are their names, made One with Osiris.

"I claim my inheritance. My sins have been uprooted and my passions overcome. I am Pure White. I dwell in Time. I live through Eternity, when Initiates make offering to the Everlasting Gods. I have passed along the Pathway. I know the Northern and the Southern Pillars, the two Columns at the Gateway of the Hall of Truth.

"Stretch unto me your hands, O ye Dwellers in the centre. For I am transformed into a God in your midst. Made One with Osiris, I have filled the eye socket in the day of the morning when Good and Evil fought together.

"I have lifted up the cloud-veil in the Sky of the Storm. Till I saw RA born again from out of the Great waters. His strength is my strength and my strength is his strength. Homage to you, Lords of Truth, chiefs of Osiris rules. Granting release from Sin, Followers of Ma where rest is Glorious. Whose throne Anubis built in the day when Osiris said:

"Lo! A man wins his way to Amentet. I come before you, to drive away my faults. As ye did to the Seven Glorious Ones who follow their Lord Osiris. I am that Spirit of Earth and Sun."

"Between the Two Pillars of Flame. I am RA when he fought beneath the Ashad Tree, destroying the enemies of the Ancient of Days. I am the Dweller in the Egg. I am he who turns in the disc. I shine forth from the horizon as the gold from the mine. I float through the Pillars of SHU in the ether. Without a peer among the Gods. The Breath of my mouth is as a flame. I light upon the Earth with my glory. Eye cannot gaze on

my daring beams as they reach through the Heavens and lick up the Nile with tongues of flame. I am strong upon Earth with the strength of RA. I have come into Harbour as Osiris made perfect. Let priestly offerings be made to me as one in the train of the ancient of Days. I brood as the Divine Spirit. I move in the firmness of my Strength. I undulate as the Waves that vibrate through Eternity. Osiris has been claimed with acclamation, and ordained to rule among the Gods. Enthroned in the Domain of Horus where the Spirit and Body are united in the presence of the Ancient of Days. Blotted out are the sins of his body in passion. He has passed the Eternal Gate, and has received the New Year Feast with Incense, at the marriage of Earth with Heaven. "TUM has built his Bridal Chamber. RURURET has founded his shrine. The procession is completed. HORUS has purified, SET has consecrated, SHU made one with OSIRIS, has entered his heritage.

"As TUM he has entered the Kingdom to completed union with the Invisible. Thy Bride, O Osiris, is Isis, who mourned thee when she found thee slain. In Isis, thou art born again. From Nephthys is thy nourishment. They cleansed thee in thy Heavenly Birth. Youth waits upon thee, ardour is ready at thy hand. And their arms shall uphold thee for millions of years. Initiates surround Thee and Thine enemies are cast down. The Powers of Darkness are destroyed. The Companions of Thy Joys are with Thee. Thy Victories in the Battle await their reward in the Pillar. The Forces of Nature obey Thee. Thy Power is exceeding great. The Gods curse him that curseth Thee. Thine Aspirations are fulfilled. Thou art Mistress of Splendour. They are destroyed who barred the way.

The 125th Chapter is concerned with the entry of an Initiate into the Hall of the Two Columns of Justice, and commenced with a most beautiful and symbolic description of Death, as a journey from the barren wilderness of Earth, to the Glorious Land which lies beyond. The literal translation of the opening lines is as follows:

"I have come from afar to look upon thy beauties. My hands salute Thy Name of Justice. I have come from afar, where the Acacia Tree grew not. Where the tree thick with leaves is not born. Where there com not beams from herb or grass. I have entered the Place of Mystery. I have communed with Set. Sleep came upon me, I was rapped therein, bowing down before the hidden things. I was ushered into the House of Osiris. I saw the marvels that were there. The Princes of the Gates in their Glory.

The illustrations in this chapter represent the Hall of Truth as seen through the open leaves of its door. The Hall is presided over by a God who holds his right hand over the cage of a hawk, and his left over the food of eternity. On each side of the God is a cornice crowned by a row of alternate feathers and Uraei symbolizing justice and fire power. The door leaf which completes the right hand of a stall is called "Possessor of Truth controlling the Feet," while that on the left is "Possessor of strength, binding the male and female animals." The 42 Judges of the Dead are represented as seated in a long row, and each of them has to be named, and the Sin over which he presided has been denied.

This chapter describes the introduction of the initiate into the Hall of Truth by Anubis, who, having questioned the aspirant, receives from him an account of his initiation, and is satisfied by his right to enter. He States that he has been taken into the ante-chamber of the Temple and there stripped and blind-folded, he had to grope for the entrance of

the Hall, and having found it he was re clothed and anointed in the presence of the Initiated. He is then asked for the Pass-words and demands that his Soul should be weighed in the Great Balance of the Hall of Truth, whereupon ANUBIS again interrogates him concerning the symbolism of the door of the Hall, and his answers being found correct, ANUBIS says: "Pass on, thou knowest it."

Among other things the initiate states that he has been purified four times, the same number of times that the Neophyte is purified and consecrated in the ceremony of the Neophyte. He then makes the long Negative Confession, stating to each Judge in turn that he is innocent of that form of Sin over which he judges. Then he invokes the Judges to do him justice, and afterwards describes how he had washed in the washing place of the South, and rested in the North, in the place called "Son of the Deliverers" and he becomes the Dweller under the Olive Tree of Peace, and how how he was given a tall flame of fire and a sceptre of cloud, and made a lake of it.

The initiate is then brought to the actual Pillars, and has to name them and their parts under the symbol of the Scales of Balance. He also has to name the Guardian of the Gateway who prevents his passage, and when all these are propitiated, the plea of the Hall itself cries out against his steps, saying "Because I am silent, because I am pure," and it must know that his aspirations are pure enough and high enough for him to be allowed to tread upon it. He is then allowed to announce to Thoth that he is clean from all evil, and has overcome the influence of the planets, and THOTH says to him: "Who is He whose Pylons are of Flame, whose walls of Living Uraei, and the flames of whose House are streams of Water?" and the Initiate replies "Osiris!"

And it is immediately proclaimed: "The meat shall be from the Infinite, and thy drink from the Infinite. Thou art able to go forth to the sepulchral feasts on earth, for thou has overcome."

Thus, these two chapters, which are represented by their illustrations upon the Pillars, represent the advance and purification of the Soul and its union with Osiris, the Redeemer, in the Golden Dawn of the Infinite Light, in which the Soul is transfigured, knows all, and can do all, for it is made One with the Eternal God.

KHABS AM PEKHT
KONX OM PAX
LIGHT IN EXTENSION!

II - Second Knowledge Lecture

(Zelator)

The Names and Alchemical Symbols of the Three Principles of Nature are:

Sulphur 

Mercury 


Salt 

The metals attributed to the Planets in Alchemy are:

 Lead

 Gold

 Tin

 Copper or Brass

 Iron

 Quicksilver (Mercury)

 Silver

The following terms are used in books about Alchemy. They have the meanings given below.

Sol Philosophorum The Pure Living Alchemical Spirit of *Gold* - the refined essence of heat and fire

Luna Philosophorum The Pure Living Alchemical Spirit of *Silver* - the refined essence of heat and moisture

The Green Lion The Stem and Root of the Radical Essence of Metals

The Black Dragon Death – Putrefaction – Decay

The King – Red - The Qabalistic *Microprosopus – Tiphareth* – analogous to *Gold* and the *Sun*

The Queen – White - The Qabalistic *Bride of Microprosopus – Malkah* – analogous to *Silver* and the *Moon*

The Four Orders of the Elements are:

1. The Spirits of the Earth: *Gnomes*
2. The Spirits of the Air: *Sylphs*
3. The Spirits of the Water: *Undines*
4. The Spirits of the Fire: *Salamanders*

These are the Essential Spiritual Beings called upon to praise *God* in the '*Benedicite Omnia Opera*'.

The *Kerubim* are the Living Powers of Tetragrammaton on the Material Plane and the *Presidents of the Four Elements*. They operate through the *Fixed* or *Kerubic Signs* of the *Zodiac* and are thus symbolized and attributed:

Kerub of Air	<i>Man</i>	Aquarius
Kerub of Fire	<i>Lion</i>	Leo
Kerub of Earth	<i>Bull</i>	Taurus
Kerub of Water	<i>Eagle</i>	Scorpio

Tetragrammaton means 'Four-Lettered Name' and refers to the Unpronounceable Name of God symbolized by 'Jehovah'.

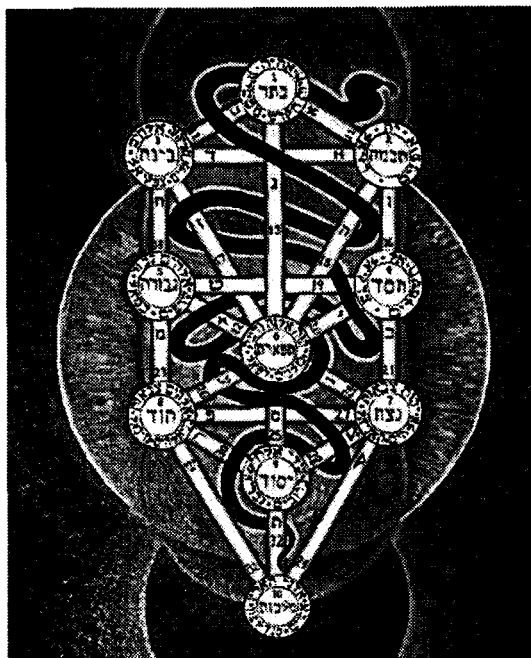
The Laver of Water of Purification refers to the waters of *Binah*, the Female Power reflected in the Waters of Creation.

The Altar of Burnt Offering for the sacrifice of animals symbolizes the *Qlippoth*, or Evil Demons of the plane contiguous to and below the Material Universe. It points out that our passions should be sacrificed.

The Qlippoth are the Evil Demons of Matter and the Shells of the Dead.

The Altar of Incense in the Tabernacle was overlaid with gold. Ours is Black to symbolize our work which is to separate the philosophic Gold from the Black Dragon of Matter.

This altar diagram shows the Ten Sephiroth with all the connecting Paths numbered and lettered, and the Serpent winding over each Path. Around each Sephira are written the names of the Deity, Archangel and Angelic Host attributed to it. The Twenty-Two Paths are bound together by the Serpent of Wisdom. It unites the Paths but does not touch any of the Sephiroth, which are linked by the Flaming Sword.



The Flaming Sword is formed by the Natural Order of the Tree of Life. It resembles a Flash of Lightning.

Together the Sephiroth and the Twenty-Two Paths form the 32 Paths of the Sefer Yetzirah, or Book of Formation.

The Two Pillars on either side of the Altar represent:

Active: The White Pillar on the South Side. Male. Adam. Pillar of Light and Fire. Right Kerub. Metatron.

Passive: The Black Pillar on the North Side. Female. Eve. Pillar of Cloud. Left Kerub. Sandalphon.

THE SECOND MEDITATION

LET THE ZELATOR meditate on a straight line. Let him take a ruler or pencil and by moving it a distance equal to its length, outline a square.

Having done this, let him, after quieting his mind with the rhythmic breathing taught in the first meditation, mentally formulate a cube, and endeavour to discover the significance of this figure and its correspondences.

Let him meditate upon minerals and crystals, choosing especially a crystal of SALT, and entering into it, actually feel himself of crystalline formation.

Looking out on the Universe from this standpoint, let him identify himself with the EARTH SPIRITS in love and sympathy, recalling as far as he can their prayer as said in the closing of the Zelator Grade.

Let him meditate upon the EARTH TRIPPLICITY, visualizing the symbols of a BULL--a VIRGIN--a GOAT which stand for KERUBIC EARTH--MUTABLE EARTH--CARDINAL EARTH.

For the above ideas consult a simple astrology manual. Make notes of the ideas and pictures which arise in your mind.

The Four Worlds of the Qabalah are:

ATZILUTH, Archetypal	Pure Diety אצילות
BRIAH, Creative	Archangelic בריאה
YETZIRAH, Formative	Angelic יצירה
ASSIAH, Action	Matter, Man, Shells, Demons עשיה

The Ten Houses, or Heavens, of Assiah, the Material World, are:

1. Primum Mobile,	Rashith ha Gilgalim ראשית הגלגלים
2. Sphere of the Zodiac,	Mazloth מזלות
3. Sphere of Saturn,	Shabbathai שבתאי
4. Sphere of Jupiter,	Tzedek צדק
5. Sphere of Mars,	Madim מדים
6. Sphere of the Sun,	Shemesh שמש
7. Sphere of Venus,	Nogah נוגה
8. Sphere of Mercury,	Kokab כוכב
9. Sphere of the Moon,	Levannah לבנה
10. Sphere of the Elements,	Olam Yesodoth עולם יסודות

THE DIVINE NAMES ATTRIBUTED TO THE SEPHIROTH

Kether's divine name is Eheieh (אֵהִיֶּה), its archangel is Metatron (מֵטַטְרוֹן), its Choir of Angels is the Chayoth ha-Qedesh (חַיּוֹת הַקֹּדֶשׁ) or 'Holy Living Creatures'.

Chokmah's divine name is Yah (יָהּ), its archangel is Raziel (רַזִּיֶּאל), its Choir of Angels is the Auphanim (אִופָּנִים), or 'Wheels'.

Binah's divine name is YHVH Elohim (יְהוָה אֱלֹהִים), its archangel is Tzaphkiel (צַפְקִיֶּאל), its Choir of Angels is the Aralim (אֲרָלִים), or 'Thrones'.

Chesed's divine name is El (אֵל), its Archangel is Tzadkiel (צַדִּיקֶּאל), its Choir of Angels is the Chashmalim (חֲשַׁמְלִים), or 'Lucid ones'.

Geburah's divine name is Elohim Gibor (אֱלֹהִים גִּבּוֹר), its archangel is Kamael (כַּמָּאֵל), its choir of Angels is the Seraphim (שֶׂרָפִים), or 'Firey Ones'.

Tiphareth's divine name is YHVH Eloah VeDaath (יְהוָה אֱלֹהֶּ וְדַעַת), its Archangel is Raphael (רַפָּאֵל), and its Choir of Angels is the Melekim (מַלְכִים), or 'Kings'.

Netzach's divine name is YHVH Tzabaoth (יְהוָה צְבָאוֹת), its Archangel is Haniel (הַאֲנִיֶּאל), its Choir of Angels is the Elohim (אֱלֹהִים), or 'God/desses'.

Hod's divine name is Elohim Tzabaoth (אֱלֹהִים צְבָאוֹת), its Archangel is Michael (מִיכָאֵל), its Choir of Angels is the Beni Elohim (בְּנֵי אֱלֹהִים), or 'Sons of God/desses'.

Yesod's divine name is Shaddai El Chai (שְׁדַי אֱלֹדִי), its Archangel is Gabriel (גַּבְרִיֶּאל), and its Choir of Angels is the Kerubim (כְּרֻבִים), or 'Strong Ones'.

Malkuth's divine name is Adonai ha-Aretz (אֲדֹנֵי הָאָרֶץ), its Archangel is Sandalphon (סַנְדַּלְפֹּן) and its Choir of Angels is the Ashim (אֲשִׁים), or 'Virile Ones'.

PLANETARY NAMES, ANGELS, AND INTELLIGENCES

In Hebrew, Saturn is called 'Shabbathai'. Its Angel is Cassiel, its Intelligence, or beneficial spirit, is Agiel (אגיאֵל), and its spirit (darker aspect) is Zazel (זאזֵל).

Jupiter is called Tzedek. Its angel is Sachiel, its Intelligence is Iophiel (יופִּיאל), and its spirit is Hismael (הסמאל).

Mars is called Madim. Its angel is Zamael, its Intelligence is Graphiel (גראפִּיאל), and its spirit is Bartzabel (ברצבאל).

The **Sun** is called Shemesh. Its Angel is Michael, its Intelligence Nakhiel (נכִּיאל), and its spirit Sorath (סורת).

Venus is called Noagh. Its Angel is Hanael, its Intelligence is Hagiel (הגִּיאל), its spirit is called Kedemel (קדמאל).

Mercury is called Kokab. Its Angel is Raphael, its Intelligence is Tiriell (טִּירֵאל), and its spirit is called Taphthartharath (תפתרתרת).

Finally, the **Moon** is called Levannah. Its Angel is Gabriel, its intelligence is called Malkah be Tarshisim ve-ad Ruachoth Schechalim (מלכה בתרשמים ועד רוחות שחלים), and its spirit is called Schad Barschemoth ha-Shartathan (שד ברשמעת השרתתו).

The traditional Tarot consists of a pack of 78 cards made up of Four Suits of 14 cards each, together with 22 Trumps, or Major Arcana, which tell the story of the Soul.

Each suit consists of ten numbered cards, as in the modern playing cards, but there are four instead of three honours: King or Knight, Queen, Prince or Emperor, Princess or Knave.

the Four Suits are:

Wands, or Sceptres, comparable to Diamonds.

Cups or Chalices, comparable to Hearts.

Swords, comparable to Spades

Pentacles or Coins, comparable to Clubs. *

*I take some slight issue with these attributions; I think rather that Diamonds should be attributed to Pentacles and Wands to Clubs. The very names 'wands' and 'clubs' are indicative of similar ideas, as are the diamonds (valuable gem) comparable to 'coins'. -Amphion

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